

AN
ARROW

AGAINST

IDOLATRIE:

TAKEN OUT OF THE
Quiver of the Lord of
HOSTS.

By H. A.

By Henry Ainsworth, Sec.

Neale's History Vol. 11.

PSALM. 119. 31.

I cleave to thy Testimonies: Lord, let
me not be ashamed.



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THE PRINCIPAL

things here handled.

Of the Beginning and Nature of Idolatry. Chap. I.

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AN
ARROW AGAINST
IDOLATRIE.

CHAPTER I.

*Of the beginning and Nature
of Idolatry,*

THE old Serpent, called the
Devell & Satan, hath from the Rev. 12 9
beginning sought to draw
men (a) from the service of a Gen. 3.
God, to the service of him-
selfe; and this he hath done;
as by other finnes, so chiefly b 1 Cor. 10
by idolatry, which therefore above all other, 19 20.
is b called, and counted the worship and ser- Rev. 9, 10
vice of Divels.

2. To bring men hereunto, he hath first
 laboured to separate them from the true
 Church. For that being the house of the li-
 ving God; the place where his honour dwel-
 leth; the pillar and ground of truth: it is a
 mean to conserv men in the true service of
 God, and preserv them from Idolatry. And
 from the Church, Satan hath separated men,
 either by causing them to be cast out for sin,
 as *Cain* was and his seed: or to withdraw &
 schism themselves for some pretended cause
 or quarrel; as did the *d* Israelites, and *e* o-
 thers after them: or to forsake the fellow-
 ship of the Saints for love of the world, fear
 of affliction, or the like; as *f* *Nabor* and
 his house accompaigned *Abram*, from *Ur*, of
 the Chaldees unto Charran, and no further;
 but dwelling there, gave himselfe to idolatry,
 from which *Abram*, and all that would goe
 with him, were called.

3. Again, the divill takes a contrary
 course to draw men to this sin; by commin-
 ling and uniting his children and synagogue,
 with the Church and People of God; where-
 by even they also may be made flesh, drawn
 by examples and allurements, to partake
 with idolatrous worship: as *i* Israel and o-
 thers, were mixt with the Heathens, & lear-
 ned their works, and served their idols; which
 were their ruin.

4 Idolatry is performed, either by mixing
 mens own inventions with the ordinances of
 God in the service of him: or by using & ap-
 plying

ing the rites & services of the Lord, or other humane devices; unto the honour and service of some creature, in heaven, earth, or under the earth: which is with neglect & dishonour of the Creator, who is blessed for ever, Amen.

Ezek. 43.
8.

1 Rom. 1,
23; 25.

5. Agayn, as the service of God is outward and inward: outward, by observing and doing the external things commanded, of assembling together, bowing down; vocal praying, and preaching administering and partaking of the sacrifices, sacraments, and other holy things; inward, by fear, faith, hope and love: so is the service of idols or Devils, outward and inward, performed with body or with spirit, or with both; for whatsoever is due vnto God, Satan seeketh to defraud him of, and apply vnto himself, by idolatry.

m Lev. 22

2. Ec.

n Psal. 95

6.

o Abd. 4.

24. & 20

7.

1 Cor 10.

16. 18.

p Ps. 2. 11

5. 7-1

Heb. 11.

5. 6. 39.

1 Cor. 13

q Mat. 4.

9.

6 *Idolatry* is a Greek word, compounded of *Idol*, which signifieth any similitude, image, likenesse, form, shape or representation, exhibited either to the body or minde; and *latry* which signifieth service. Wherevpon *Idol-latry*, or *Service-of-similitude*, is the performance of any religious dutie to that which hath a supposed similitude of God, but is not God indeed: or the performance of that unto the true God, which hath a similitude, shew and resemblance of his service, but is not so in deed; because (a) he requireth it not at our hands, and therefore is but a *will-worship*, or voluntary Religion; a thing devised and done, according to our own understanding. And these two sorts of *Idolatry*,

a Deu. 12

23.

b b Col. 2;

32.

c Hos. 13

2.

e Deut. 6. God hath forbidden *d* in the first and second
4. 5. commandements.

f Añ. 14. 7. The first commandement bindeth us e
11. 12 15 to have *lebovab* the living and true God, for
g 2 King. our God, and none other: and forbiddeth ge-
17. 33. nerally these foure things.

b Ps. 14. 1 1 The having of strange gods, and not the
i Iſa. 29. true: as f had the heathens. 2 The having of
13. strange Gods with the true, as g had the Sa-

Tit. 1. 16 maritans. 3 The having of no God at all, as
a Deu. 13 b foolish Atheists. 4 The not i having of

1. 2. 3. 6. 7 the true God aright, but in hypocrisie one-
13. &c. ly; not in truth, and sincerity. These with (a)

7. 25. al causes, occasions, provocations, &c. that
26. any way mone, draw or perswade vnto these

b 1 Theſ. 5 or any of them; yea, every b appearance of
22. them, are to be shunned and abhorred.

c Ioh. 4. 20 8. The second commandement bindeth
ad 24. c to the true worship of the true God, which

d Deu. 12 is, onely, d as himselfe commandeth, and by
22. 4. 1 the means, rites and services that hee ordai-

2. 5. 6. &c. neth and it forbiddeth. 1 Al e inventions of
e Psal. 119 our own to wor'hip God by; voluntary reli-

1. 13. gion, opinions and doctrines of men. 2 All
Iſa. 29 13 imitations f of Heathens or Antichristians

Col 2. 23. in their God-services, to doe the like vnto
22. the Lord our God. 3 All imitation or coun-

f Lev. 18. terfeiting g of Gods own ordinances and in-
2. 3. stitutions; as to make Temples, like his

Deut. 12, Temple, Feasts like his Feasts, altars like his,
20. 31 Ministers like his: which was the sin of Iſrael,

Rev. 17. 2 4. All
g 1 King. 12, 28, 32. Amos 4. 4, 5, and 5, 11, 22, 23.

Hos. 8, 14.

4 All *b* neglect of Gods services, or of the *b* Gen. 17 means and instruments by him ordained, all 15, Num. 1 irreligious profanenes or hypocrisie. To- 9, 13, ser. gether with all 1 communion with such kind 3, 10, & 4 of idolatry, all causes, occasions, and provoca- 14, & 13, tions therunto. 2.

9. And that *Idols*, are not onely false 1 Hof. 4, resemblances of things which are not; and 15, 17. *Ido-latrie*, not onely the giving of divine Amos 5, 5 honour to a creature, as unto God; (as Anri-christs (a) champions do pretend :) but that a Bellarm. all religious images, or similitudes, made by *de* Imag. man himself, are *Idols*; and that all religious sanct. c. 9, vse and service of them is *idolatrie*, appeareth Greg. da by the words of the Law. For every man is Valent. l. forbidden to make vnto himselfe. any *b* form 2 *de* Idol shape, or resemblance, of things in the hea- c. 1 vens, earth or waters. of any *c* similitude, shew *b* Temu- or likenesse; any *d* frame, figure, edifice or *nab* Exod structure, of man or beast, fowl or fish, or any 20, 40 creeping thing; any *e* Image, type, or shadow- *c* Semel ed representation, any *f* imagined picture, & *tabinith* fabrick, or shape; *g* any statue erected- monu- Deu 4 16 ment or pillar; finally, any thing *b* graven or *e* Tselem 1 molten; *k* drawn-out, painted or portra- Exe 7, 20 hed: So that it is not possible, for the wit or & 16, 17 hand of man, to devise or make any image, *f* Meskitb or representati^o whatsoever, which commeth Leo: 26, 1 not within the compasse of the words and *g* Matsefe things fore-warned of God. bab Lev:

10 The *latrie*, or service of Idols forbid- 26, 1 den, is also as large, under the words, words, *b* Exod:

A 4

(a) thou 20. A

1 Hof. 13, 2, k Ezek. 8, 10

CHAP. I.

Exo: 20, 5 (a) thou shalt not worship them, neither shalt
 Mat. 4, 10 thou serve them. For man being charged to b
 Deut: 10, 10 worship the Lord his God, and serve him onely;
 20 is bound to give him all manner of religious
 c Deu. 5, 9 honour, and none at all unto images, or crea-
 d Ps. 95, 6 tures. Worship is any reverend submissive
 Ro. 11, 4 gesture, as c bowing down, d kneeling, prostra-
 Hos. 13, 2 ting, with all other like lowly & lovely be-
 f Exe. 18, 6 haviour, as e kissing, f lifting up of the eyes, &
 6 al that appertain or lead unto this worship, as
 g Deu. 16, 1 observing the time, comming to the place,
 1, 6 and other the like. And hereby is meant.
 1 Kin. 12, 32 not externall worship onely; but as God is a
 32 Spirit, b and must be worshipped in spirit;
 Hos. 4, 15 so spiritual worship may be given vn to idols,
 b Job. 4, 24 as in heart to love, reverence or regard
 1 Isa 42, 8 them; for God i will not give his glorie to
 k Num 8, 22, 24 another, nor his praise to graven images.
 1 Num 4, 24 ad 31 II Service, is the practise or observing of
 31 any religious ordinance of what sort soever,
 31 Num 7, 3, 5 inward or outward; & herevnto pertaineth,
 1 Cbro. 23, 28, 29, &c. all ministerie, Priesthood, ministrations, & about
 a Exo. 12, 26, 27 Temple, Altar, Sacrifices, &c: al gifts & obla-
 b 1 Cor. 10, 18, c 1 King 6, Neh: 3, 2 King 12, 9, ad 12 d Exo: 36, 1 &c. and 39, 32.
 18, 36, 1 &c. and 39, 32.

labor, industry of body or mind to help, forward such things; & paying of tithes, offerings, contributions, of what creature soever, for the maintenance of the ministers, ministrations, or worship. Finally, whatsoever tendeth to the furtherance and upholding of any worship or religion, it is comprehended in this word *service*: that vayne is the distinction that Idolaters *f* make between the service *latría*, & the service *dulia*, giving this to Saints and Images, the other not; when God by one word *Gbnabad* forbiddeth both; and *g* bindeth us to give *dulia*, as well as *latría*, vnto God onely,

e Neh: 10
32, 37, 39
Ex: 30, 16
& 35, 5
&c.

f Bellar.
de eccles.
triumph.
1 c. 12

g Isa. 7, 3
Deut. 10
vi. aduocatus
101, q. d.

give him
onely
your *dulia*.

12. Many sorts of Idolaters have alwayes been in the world, which have defiled themselves with innumerable idols; whose vanity and filthines, God manifesteth by titles and names giving vnto them. For *Idols* are called *b* *Ælilim*, that is, *things of naught*; because they have nothing of that which fools think they have, that is, of the divine power and God head, or of true Religion; and so can neither help those that honour them, nor hurt those that abhor them; neyther sanctifie any creature, nor pollute the same, to him that hath knowledge: in effect they are nothing, they can neither doe good nor evil. Whereupon the Apostle sayth, *(a)* *an Idoll is nothing in the world*; and therefore nothing to be esteemed.

b Lev: 19
4, 1 Cbr.
16, 26

a 1 Cor.
8, 4

b Lev. 26
30 Deut:
29, 17

13. They are called also *b* *Gillulim*, as *Eze: 6, 4*, it were *filths, dung, or excrements*, because

Eze: 6, 4
5, 6

A S

they

c Ezek. 20 they are loathsome and abominable to God,
 78 and doe defile the consciences of men; pro-
 ler. 32, 34 ceeding as dung & excrements out of mans
 d Ezek. 7 corrupt heart, and vain invention: and in o-
 20, c 11 ther plain termes are made c *Shikutsim*, that
 21 is, *toothsome things*, or *detestable*; and d *Togb-*
 e Ps. 115. *neboth*, that is, *abominations*.
 4 I Sam. 14 And for the labour and misery that
 31, 9 commeth by their means, they be called e
 f Ps. 118. 4 *Gbnatsabim*, that is, *Sorrowers*; because with
 a Jer. 14, much labour, care and cariosity, they are in-
 22 c 16 vented, framed, erected, and yet bring no-
 19 c 2 thing to man, but f sorrow and misery, Brief-
 11 c 18 ly as they are in every respect false, vile, vain,
 15 c 13, and worthlesse: so cary they the titles of (a)
 25 *Vanities*, *lies*, *unprofitable*, *false-vanities*, *lea-*
 b Hof. 10, *sings*; and b *Aden*, that is, *vain-iniquitie*.
 8 c 4, 15 15 Though this be the nature and condi-
 e Exo. 39 tion of idols with God; yet men love to va-
 30 nish in their own vanities, robbing him of his
 d 1 Sam. 2 honour, and deceiving themselvs; ascribing
 2. Isay 6, 3 to idols a false conceited holines, more or
 e Lev. 20 lesse, according to the folly, of the institutor,
 8, 25, 26, or worshipper. For all true holines is from c
 c 21, 8, God alone, who as he is d most holy, so
 12, 15, 32 halloweth he, or e sanctifyeth his people
 c 22, 2 and his worship, with all the Rites and Or-
 3. 32 Gin dmanances of the same. He by his Word and
 28, 16, 17 presence, giveth holines to persons, to places,
 c. Exo. to altars, to statues, to sacrifices, to means
 29, 39, 33 and instruments of all sorts, wherewith his
 36, 37, 44 service is performed: and in the right use
 c 40, 9, of these holy things, God is hallowed and ho-
 10, 11 c noured

poured of us; which right vse he manifesteth in his *f* Word. But Satan, who *g* seeketh the possession of Gods throne and glorie, giveth or ascribeth *b* to his own ministers, temples, altars, images, instruments and ceremonies, a counterfeited holines, which is indeed most deadly contagious filthines, as the evil spirit from whom it proceedeth, is most filthy and (*a*) impure: & in the vse of these execrable things, the *b* Divill is hallowed and honoured as a God.

f lo 17. 17
g mat. 4. 9
b 1. 1
12. 23. 33
A8. 19
27. 2. 8.
a Luk. 11
24.
b Dan. 32
17. Rev. 9
20. 1 Cor.
10. 2.

16 And the more to deceiv, this serpent maketh man himself his instrument, to frame and set up his religion and service; which bringeth to perdition. For the wisdom and prudence of the naturall man, which is very *c* foolishnesse and enmity unto God, the the Divel doth abuse to *d* devise and establish a carnall worship and politick religion; which exceedingly *e* pleaseth the naturals: for highly doe they esteem of themselves, and of all their own inventions. And Satan to confirm them, addeth lying *f* signes and wonders, as fire from heaven to consume the sacrifices on the altar erected to his honour, who is, *g* Prince of this world, whom worldly men adore. Thus steppeth vp Idolatry with her blind devotion; a *b* work of the flesh, and of the Divill.

c 1 Cor. 1
20
Rom. 8. 7
d 1 King
12. 18.
Dan. 3.
e A8. 19
28. 35)
f Ri. v. 13
13. 14
g Job. 12
31
b Gal. 5
20

17 And this sin, so bewitcheth men given; over therevnto; as (through Gods iust iudgements) it (*a*) shutteth their eyes that they cannot see, their hearts that they cannot understand

a Isay 44
18

CHAP. I.

derstand. They have no knowledge or discretion to argue, that if they can not give life or sense or motion to a dead image; nor any naturall power therevnto, to doe *b* good or evill: how much lesse can they give it spiri-
 tuall life, or any religious power, vertue or operation? For example: a man maketh images of silver and gold, and buildeth for them a court or pallace. One image hee setteth on a throne, and calleth it king: others he nameth Lords of the Councill, Iudges and Iustices of the Common-wealth. Vnto a Iudge he cometh and saith; Good my Lord hear the cause of your suppliant, and doe me right from the violence of my adversary: an other while he supplicateth to the golden King, falling down and saying, deliver me, for thou art my Leige. Would not this man be derided of all for his folly, and counted as witlesse as the image it self that he sueth unto? No lesse is their madnesse, that make images of Saints for religious use, building for them Churches and Chapels. One idol they name *Christ*, an other *S. Peter*: and the rest, as they please to call them. And though they bee altogether false representations; (as is the lot of images to be *(a)* teachers of lies;) so that the picture of *Christ*, be in deed like *Caiphas*, and *S. Peters*, like *Iscariot*; resembling no more the true visage of *Christ* and of *Peter*, then *K. Henry the 8*, his picture, is like the image of *Iulius Caesar*; neither is there any more holines in these statutes, by

any relation or reference, then the Divill can give them, (for word of God to sanctifie them, there is none :) yet fall the fools down before these their fictions, and say, O Christ help me: S Peter pray for me. But these stony Saints, have eyes and see not; have ears and hear not: like them be they that make them and whosoever trusteth in them.

18 Nor is there lesse impiety, in idoll of other nature and esteem. For when among men, one is set up as *Head of the Church*, another as *Patriarch*, another as *Primate*, *Archbishop*, *Metropolitan*, &c. all of them as very good *Lords spirituall*; and these without calling and appointment from God: these be *idoll Shepherds*, not true *Pastors* of the flock, and the indignity and dishonour which they doe unto Christ; is more then if disloyall subjects should choose, and set up from among themselves, without publick Authority, one to be *Lord President*, another *Lord Chief Justice*, and others in their severall rooms &c offices, for to rule the realm, and to judge at the causes and occurrents of the same.

19 So is it in all other religious ordinances of humane invention: as when Antichristians set forth new Sacraments to seal up Gods grace and remission of sins; what is it, but as if some falser should make conveyances of crown land, seal them with a finger of his own counterfeit making, and call it by the name of the Kings privie seal. When they make a new form or frame of Churches, as

to be

to be Provinciall. Nationall Oecumenicall, with Arch-preists and Prelates to over-awe them: mought they not with as good right alter the form of the Commonwealth: making new Ditions and Jurisdiccions, with Curions, Decurions, and other new Migistrates to controul them? when they make solemn daies of assembly, and call them *holy*; when they make new books, canons, constitutions ceremonies, and call them *Ecclesiasticall, sacred, laudable*: constraining men to keep & doe them: they deal with Christ and his Kingdom, as they that in a civil State should take vpon them, without commission, to appoint new *Terms, Sessions and Assises*; to forge new *Laws, Statutes, Courtrolls, evidences &c.*, and compell men to credit and obey them. Now therefore *o Kings be wise; be learned yee Iudges of the earth*, serve the Lord with fear, and rejoyce with trembling; & purge your Realms of all idolatries, the humane ordinances of religion, which are after the rudiments of the world, and not after Christ. For you would none of you suffer such innovation or alteration in your Civill Politie, lest your Honours should be impeached: much lesse should ye suffer it, in the Politie Ecclesiastick, to provoke God to wrath: For he is a *jealous God*; and wil visit this iniquity on Princes and on Subjects; on fathers and on children: blessed are they that watch, and keep their garments from pollution of the world herein.

Ps. 2. 10.
11

Exo. 20. 5

C H A P. II.

How fast the sin of Idolatry cleaveth to all flesh.

TH E service of idols; or of God by them, although it be a sin more reprehended in Gods word, more punished in his works, the other vices: yet is it most common and familiar with the sons of *Adam*, easily compassing the about, & hanging fast upon them. As may appear by three demonstrations; first, how the best men in the world doe easily fall into in; secondly, after, what pleasure they take in it; thirdly, and then, how hardly they are drawn from it. Of all these, the Scriptures give testimonies many.

2 When God had renewed the face of the world, after the sin-floud, and *Noahs* three sonnes *Sem*, *Ham*, and *Iapheth* had multiplied on the earth; our father *Abraham*, with his father *Terah*, were foul of this sin, and served strange Gods, till the true God called him from that impiety. In his daies, idolatry was spread over all, but men would not be reclaimed from it, either by *Abrahams* word or sword; though *Kings were given as dust vnto it and as scattered stubble vnto his bow. The Nations in deed saw this great work of God, and were strayed; (a) yet turned they not vnto him from Idols, but strengthened one another in their false religion; and made them

Gen. 10.

Ios. 24. 2.

**Gen. 14.*

14. 17.

Isa. 41.

1. 5. 6. 7.

them moe images, to save them from destruction.

3 When Abram would provide a wife for his son, of the best that he could find, (for the Canaanites he *b* abhorred :) hee sent to his kindred of Nabors house, who yet was not free from this leuen of idolatrie, neither *c* he nor his posteritie. Into Iaa^kobs house did this canker creep, and his retinue also were polluted with *d* strange Gods, which Iaa^kob did his best for to doe away.

4 But when he came with his family into Ægypt,; (a land full of Idols;) having prepared his house as a pure virgin for the Lord: after his decease the Ægyptian, infected his children with idolatrie, even in her youth *e* laid they with this virgin Israel; bruised the breasts of her virginity, and powred their whordoms upon her: Then was God wroth with idolatrous Ægypt, and lifted vp his hand to bring his people from among them, and to execute judgement. *f* both vpon their Gods and vpon their first born, that ministred unto them: and vnto Israel hee sayd, *Defile not your selvs with the idols of Ægypt. I am the Lord your God:* but *g* Israel would not hear. *h* Vers. 9. nor leav her abominations, or idols which she had loved. Yet God *'b* respecting his own name, brought them out of Ægypt into the wildernesse, where *i* hee gave them his statutes, & declared his judgements vnto the; *k* severely and often charging them to keep themselves from idolatrie.

3. In those dayes notwithstanding, they made them *l* Gods of gold, and *m* worshipped the work of their own hands, even a molten calf: and stayed not there, but were given over, unto further evil, even to serve the *n* host of heaven, as it is written in the book of the Prophets, *O* house of Israel, have yee offered to me slain beasts and sacrifices, for *sic* yeares in the wilderness? nay, ye took up the tabernacle of Moloch, and the star of your good Remphan, the figures which ye made to worship them. Also they joyned themselves to *o* Baal-peor, and did eat the sacrifices of the dead, such was the great fall of the people whom God had chosen from among all peoples of the earth, for to be his. they *p* sacrificed to devils after whom they went *a* whoring as Moses told them.

6. When notwithstanding all this, God brought them in mercy to Canaan, *q* a land flowing with milk and honey, and most pleasant of all Countries; and cast out the Heathens before their faces, and *r* warned them to beware of their idols: yet there also they did *s* wickedly, served Baalim, and forsook the Lord God of their fathers, and followed the gods of the peoples round about them; serving their idols, and sacrificing their sonnes and their daughters unto devils, and shedding the innocent blood of their children whom they offered unto the idols of Canaan. And thus they did from age to age, whiles the Judges ruled them,

Psal. 78. them; till God **a** was wroth, and greatly
59.60. abhorred Israel, and forsook the habitation
 of Shilo, the tabernacle where he dwelt a-
 mong men, and delivered his power (the
 Ark of the covenant) into captivity, and
 his beautie into the enemies hand.

1 Sam. 7 **x** Yet after this again in *Samuels* dayes,
3.4. they were defiled with their idols; and
 in the dayes of the Kings, they increased
 wrath. *Solomon* himselfe, the wisest man on

1 King earth (*a*) fell into this folly of serving i-
11.5. dols, even the abomination of the Hea-
ver. 9, 10 thens; although God had *b* appeared unto
 him twice, and given him a charge concer-
 ning this thing. And *Rehoboam* his son,

10. 11, 12. though for his fathers sinne *c* he lost the
 most part of his Kingdom, yet gave him-
2 Chron. self to idolatry, he forsook *d* the Law of
12. 1. the Lord, and all Israel with him. Then

1 King. *Judah* *e* wrought wickednes in the sight of
14. 22. the Lord; and provoked him more with
 their sinns which they committed, then all
 that which their fathers had done; for they

f vers. 23 *f* built them high Places, and statues (or
1 Chron. pillars and *g* strange altars, and groves
14. 3. on every high hill, and under every green

1 King. tree. And *Rehoboam* made *b* *Gillulim*, fil-
15. 12. thy idols, and *i* *Chammanim* idols, or

2 Chr. 14 images of the Sun, and *Maacab* his wife
5. made *k* *Miphletseth* an idol of terrour, in

1 King a grove. And *Abijam* his sonne, *l* walked
15. 13. in all his fathers sinnes, neither was his

1 Kin. 15 heart perfect with the Lord his God, al-
2. 3. though

though *m* he despised *Ieroboams* calves, and boasted that *n* God was with him.

m 2 Chron 13.8.9.

8. Idolatry being thus fastned upon *Iudah*, could hardly ever be weeded out again: for though *Asa* the next King, did his best, *o* with an upright heart, to abolish al the idol that his fathers had brought in, yet *p* were the high places not taken away, but remained till *Iehosaphat* his son was King, who took away many both *q* groves and high places, howbeit not all; for *r* the people had not yet prepared their hearts unto the God of their fathers, but *s* offered still, and burnt incense in the high places. And when *Iehosaphat* was dead, his wicked son *Ioram* *t* walked in the wayes of the most idolatrous Kings of *Istael*, even of *Ahabs* house, whole daughter he married; and he *u* made high places in the mountains of *Iudah*, and caused and compelled *Ierusalem* and *Iudah* to commit fornication, that is, idolatry. And *Abaziah* his son, continued *x* his wicked way, counselled also thereto by his ungracious mother *Atbaliah*, who after her sonnes death, broke up the house of God, and *y* all the things that were dedicated for the house of the Lord, were bestowed upon *Baalim*.

n vers. 10. 12.

o 1 Kin. 15. 12 Ec.

p 2 Chron. 14. 3. & 15. 8.

q 1 King 15. 14.

r 2 Chron. 17. 6.

s 2 Chron. 20. 33.

t 1 Kin. 22. 43.

u 2 King 8. 16. 18.

u 2 Chron. 22. 11.

x 2 Chron. 22. 2. 3. 4.

y 2 Chron. 24. 7.

Thus *Baal* was honoured of the people of God, (*a*) had a house, and altars, and *a* 2 King. images, and a Priest to minister unto him. 11. 18.

9. The Lord abhorring this great im-

b 2 Chron. 24.1. piety, sent this wicked King & his mother both soon unto hell; and set *loash* b his yong sonne upon his throne; who had for his Tutor and Patron, the good high Priest *lehojadab*: by whose advice, the people o destroyed Baal and his house, and Gods d true worship was restored: albeit not brought as yet to the primitive sincerity, for the e people offered still, and burnt incense in the high places untaken away. But so soon as this f aged father the Priest was dead: the Princes of Iudah g fawning on the King, turned him away to the former superstition: and again they h left the house of the Lord God of their fathers, and served groves and greivous idols: and the high Priests son, (the Kings cosin) who i prophesied against their sins, they i stoned him to death (by the unthankful Kings commandement,) in the court of the Lords house, even between k the temple & the altar.

l 2 Chron. 24.25. 10 When *loash* was taken away l by a bloody death, *Amaziah* his son succeeded m 2 king. m like his father: did uprightly in the eyes of the Lord, n but not with a perfect heart, n 2 Chron 25.2. o the people burnt incense in the high places. And the King himselfe (to add unto 14.4 all his fathers sinnes) brought the Gods of p 2 Chron 25.14. the *Ædomites*, p and set them up to be his Gods, and worshipped them, and burned incense unto the, which turned to his ruin.

But

But *Vzziah* his son, sought God and did
 uprightly, yet *q* according to all that his
 father *Amaziah* did; for the *r* high places
 stood still for offerings and incense; and
Iotham his son *s* trode the very same steps.
 But *Achaz* son of *Iotham* marred all again;
 and made it worse then before; for *t* he
 walked in the way of the Kings of Israel;
 yea, and made his son to passe through the
 fire, after the abominations of the Heathen;
 & made an altar in the Lords house *u* like
 to the idolatrous altar which he saw in Da-
 mascus; and *x* brake down the work in
 the temple of God; and made *y* molten
 images for Baalim; yea being afflicted for
 his sins, he trespassed *z* the more against
 the Lord, sacrificing to the Gods of Da-
 mascus which had plagued him; *a* break-
 ing the vessels, and shutting up the doores
 of the Lords house, making altars in every
 corner of Ierusalem, and high places *u* in
 every citie of Judah, to burn incense unto
 other Gods. And thus Ierusalem (*a*) *Abolab*,
libab, marred her selfe with inordinate love,
 and with her fornications, more then her
 idolatrous sister *Abolah*, or Samaria: for Ju-
 dah *b* forsook the Lord, and turned their
 faces from his tabernacle, shut the doores
 of his house, quenched his lamps, & neither
 burnt incense, nor offered burnt offerings in
 the sanctuarie unto the God of Israel, but
 sacrificed *c* to Divils, new Gods whom
 they knew not, nor their fathers, and
 burnt

q 2 Chron. 16.3.4.5

r 2 kin. 15

4.

s vers. 32.

34.35.

t 2 kin. 16

1.2.3. &c.

u vers. 10.

&c.

x vers. 17.

y 2 Chron. 28.2.3.

z v. 22. 23

a v. 24.

u v. 25.

a Ezek. 32

II

b 2 Chron. 29.6.7.

c Deur. 32

17.

d 2 King. burnt incense to *d* Nehushtan, the serpent
28.4 of brasse.

echron. 29 II. Then God raised them up the good
2.2 *Ec*. King Ezekias, who *e* did uprightly in the

sight of the Lord, according to all that Da-
vid his father had done. He opened the
dores of the house of the Lord, brought in

fo. 16. *Ec* the Priests & Levites; fcleansed the Temple,
altar, and instruments of Gods service;

g vers. 21. sacrificed unto God *g* for their finnes; re-
25 29. stored the true worship; *g*ough the conversi-

h 2 *chron*. on *b* of all Israel; *i* caused them to break
30.1. *Ec*. the images, cut down the groves, break

a 2 *chron*. down the high places and altars through all
30.1. *Ec*. his Dominions, and, *k* brake in peeces the

k 2 King. brazen serpent that Moser had made and
18.4. Israell polluted. Thus dealt hee *l* well

l 2 *chro*. 31 and uprightly, and truly, before the Lord;
20.21 his God, even with all his heart, and depar-

ted not from him. But when he was laid
down in peace, Manasses his son, repeared

all the former evils, and added more unto
them if ought mought be. For *m* he went

n 2 *chro*. back, and built the high places which his
33.3. *Ec*. father had broke down, and set up altars

for Baalim, and made groves, and worship-
ped all the host of heaven, and served them,

and built altars to them in the Lords house,
& made strange Gods, & caused his sonnes

to passe through the fire; and gave himselte
to witchcraft, and charming, and sorcerie,

n 2 King. and used them that had familiar spirits, and
21.16 shed innocent blood exceeding much, till

he

he filled Ierusalem from corner to corner;
and made Iudah and Ierusalem to erre, to
doe worse then the heathen whom the
Lord had destroyed before them. The
children gathered wood, and the fathers
kindled the fire, and the women kneaded
the dough, to make cakes to the Queen of
heaven, and to power out drink offerings
vnto other Gods, that they might provoke
the Lord to anger: they (a) set their abomi-
nations in the house wherupon his name
was called, to pollute it; they b builded
the high places of Baall, to burn their sonnes
with fire for burnt offerings vnto Baal & un-
to c Moléch. By which abominations they
so provoked the Lord, as hee forbade his Pro-
phets d to pray any more to doe the people
good; for they e had kindled a fire in his
anger, which should burn for ever.

12. And although Manasses rewed all
before his death, f and repented heartily
when he lay fettered in Babel, and being
restored to his Kingdom, g took away the
strange Gods, & altars & images that he had
made, and restored in Iudah Gods true reli-
gion, save onely that h the people sacri-
ficed in the high places: yet Amon his son
would not be warned by his fathers evils; but
turned again from God, made i idols, and
images, and altars of Baalim, high places,
and groves, and sacrificed k to all the ima-
ges which his father had made, and served
them, and humbled not himselfe as his fa-

o 2 chron

33.9.

2 ler.7.

17.18.

a ver. 30

b ler. 19.

c Jer. 32.

35.

d ler. 11.

24.

e 14.18

f ler. 17.

4.

g 2 chr. 33

11, 12.

h 6.

i ver. 15.

16.

j 9. 17.

k 2 chr. 34

3. 4

2 kin. 23.

24.

k 2 chron.

33. 22.

ther *Manasses* had done : wherefore he was soon rooted out of the land of the living, and laid in dust.

12 chr. 34 13. *I Iosias* his son abolished all these
 moer. 19 former idolatres, and monuments of them;
 27. and did uprightly in the sight of God, as *Da-*
 n. ler. 25. *vid* had done, and *m* trembled at his law
 3. 4. Ec. and judgements; but the people *n* would
 o Zeph. 1 not bear the words of the Prophets, calling
 5. them from their idolatry, they sought not
 p vers. 12 the Lord, many of them, but o worshipped
 q Zeph. 2 the host of heaven, on the house tops; re-
 1. maining p frozen in their dregs; and the w-
 r 2 King. ed themselves to be q a Nation not worthy
 23. 31. to be loved. So when *Iosiah* was dead; *le-*
 32 *boahaz* his son, r did as evill as all his fa-
 s. 36. 37 thers, for the time which he raigned, which
 t ler. 26. was but 3 moneths; and *lebojakim* his succes-
 22. 23. sor s dealt as badly; and t killed the Pro-
 u Ier. 36. phets which called them to repentance, and
 23. 25. u burned their writings. And after him x
 x 2 King. *Jebojachim* proved no better, though in these
 24. 8 daies death came up into their windows, &
 y 2 king Gods wrath was in powring out upon Jeru-
 24. 18. salem. And *Zedekiah* the last King, did y
 19. stil evill in the Lords eyes; (a) neither he nor
 a Ier. 37. his servants, nor the people of the lād, would
 1. 2 obey the words of the Lord; b therefore
 b 2 King the wrath of the Lord, was against Ierusa-
 24. 20 lem and Iudah, untill he cast them out of his
 c Ier. 44. 9 sight, For it was not the Kings onely, that
 d Ier. 32. did all these evils, but also c their wives,
 32 d and the Princes of the land, the Priests
 and

and the Prophets, and the men of Judah, & ^{e 2 chron}
 the inhabitants of Ierusalem, evē the e cheif 36.14.
 of the people trespassed wonderfully accor-
 ding to al the abominations of the Heathen,
 and polluted the house of the Lord, which
 he had sanctified in Ierusalem, and f moc-^{f vers. 16}
 ked the messengers of God, despised his
 words, and misused his Prophets, untill the
 wrath of the Lord arose against his people,
 and till there was no remedy. For that Citle
 Ierusalem had g been unto him a provo-^{g Ier. 32.}
 cation of his anger, and of his wrath; from 31.
 the day they built it, even unto the day that
 he should remove it out of his sight: they
 had b whorish hearts, and their eyes went ^{b Exe. 6.}
 a whoring after their idols: and with them 9.
 s they committed adultery, till being ^{s Exe. 23.}
 wexen old in adulteries God said, k Now 37.
 shall she and her fornications come to an ^{k vers. 43}
 end.

14. And as it was with Iudah, so was it
 also with the ten tribes of Israel; who suc-
 ked the milk of Idol superstition in the ^{1 I King}
 dayes of ^{1 Ieroboam} sonne of Nebat, wher- ^{12.28.}
 unto they were addicted m alwaies after, 30.
 so long as their Commonwealth did stand; ^{m 2 king}
 even throughout the raign of nineteene ^{10.28. 19}
 Kings, who added unto their fore-fathers ^{15.27}
 sinnes, and drew the people to most horri- ^{28. &c.}
 ble impieties, for which the land did spew ^{n 2 king}
 them out, n and Heathens came to dwell 17.
 in their sted. As these are o ensamples o ^{1 Cor.}
 to us, to the intent that wee should not be ^{10.6.7}

2vers. 11 idolaters like them ; and are written 2 to admonish us , upon whom the ends of the world are come : so doe they plainly manifest the strenght of this bewitching sin of idolatry , which as a harlot stealeth away the heart of man : and the proneſſe of all flesh , (not of such onely as are aliens from the Church , but even of Gods own called people,) to fall into this vice, if God restrain them not by his speciall grace,

15 Now for the pleasure that men take in this sin ; it may be conjectured , by the readines of all sorts of people (as we have seen) to fall thereinto ; and by the cause of the same , which is the flesh , (one of the (a) works whereof it is ,) and therefore must needs delight the fleshly : and that so much the more as it proceedeth from the cheifest part of the flesh , namely conscience, wisdom, reason, knowledge , judgement, prudence, policie, and whatsoever is most excellent in the naturall man. It may also further be shewed by examples & similitudes which the Scripture setteth down.

16 The Prophe *Esaia* calleth mens idols their *b* detestable things , because of their desire that is towards them, and their pleasure in them. *Ezekiel* compareth the idolaters of *Israell*, to *c* a woman inflamed with love towards some goodly yong man , on whom she hath cast her eyes , and fixt her affections : and forgetting all modesty, she 2vers. 16 *d* sendeth messengers for him, & bringeth him

him to her & into the bed of love, so *17* discovering her fornication and disclosing *vers. 18* her shame Teaching us by this similitude, that idolatry is as sweet to the corrupted conscience and mind of man, as lust and fornication is to any wanton body.

17 The objects also of this vice, are very pleasurefull and alluring: For the *g* doctrines, rites, ceremonies and observances of false religion, with the gifts and learning of the Teachers thereof; are like unto the goodly proportion, comely stature and glorious apparel which set forth and adorn the persons of men making them seem like *g* Captains and Princes, & pleasant choice youths, *6* clothed in silks, and *b* all kind of Gentle- *b* *vers. 12* man-like apparell, whereby the womans *15* heart, *i* as soon as she sees them, becomes *vers. 16* enamoured The externall pomp and shew that idolatry carryeth with it, in temples & altars, and images of gold, in copes and vestments, in organs & melodies, in peaceable & visions, sweet prophesies, and lying divinations; in diligent *1* sacrificing, *16, 7* giving, thanksgiving; & proclaiming free offerings, with other like devotions: these give content to the worshippers conscience, and *Amos 4* please the minde no lesse then *m* a feast *m* *Pro: 7* with peace offerings, and after it a sweet perfumed bed, decked with quilts and curtains most fine and costly, and *n* courteous intertainment of a paramour with fill of love, *14. 16. 17. 18* and pleasure of dalliance all the night, *15, 18* is to a loose

aloose and lustly yong man, given over to the fleshly and sensuall sin of whoredom.

- 18 Agreeable to these similitudes, are the things foretold of the idolatry of Antichrist, whose false Ch. is resembled o by a *whore*; the doctrines, superstitions, rites, ceremonies of the same; as the *wine of her fornication*; making drunk the kings and inhabitants of the earth. And the more to allure them thereunto, her *cup* (wherein are the abominations, and filthines of her fornication:) is of gold; her selfe is arrayed with *purple and skarlet, and guilded with gold and precious stones and pearles*; counterfeiting hereby the habite and ornaments of the true Church, the *p* Spowse of Christ, whose *q* shining is like to gould & stones most cleer and precious; her lips *r* like *s* skarlet, & her love much better then wine.
- Rev.* 17. 1. *vers.* 2. *vers.* 4.
- Rev.* 21. 2. *q* v. 11. 18. *r* Song 4. 3. 10. *s* Pro. 7. 7. *e* Rev. 18. 3. *vers.* 9. *x* *vers.* 14. *y* *vers.* 22. *z* v. 9. 15. 16, 19.
- The pleasantnesse of that false religion, enamouring so many *j* fooles, is noted by *t* the abundance of her pleasures, wherby her merchants waxed rich; *u* the luxurious life and fornication of Kings with her, *x* the apples that her soule lusted after, and *y* all things that were fat and excellent; *y* the musick and melodie that there was heard; and is signified further by *z* the sorrow & lament which all her lovers make for her desolation.

Now when the Holy Ghost taketh the most pleasant delightful things in the world, and by them noteth

noteth out that counterfeit religion; what would he but teach us and warn us hereby. of the sweetnesse of this deceit, which lulleth men in security, having their wits bewitched with the whors enchanting song; *Who so is simple let him come hither; stollen waters are sweet, and hid bread is pleasant.*

19. But if the intising words of others, doe so far prevayl with men, that (a) they follow straightway, as oxen that goe to the slaughter, and as fools to the stocks for correction; till a dart strike through their liver; what may wee thinke is the strength of a mans own heart, when he b goeth a whoring with his own inventions: how easily will it prevail against him? Every man naturally pleaseth himselfe, and liketh well of his own designs: loving the fruit of his wit, as the child of his body: that when c he hath conceived mischief, and brought forth (an idol, that is) iniquity: it groweth up with him, and delighteth him, and he (a) rejoyceth in his own invention: perswading himself that b now the Lord will be good unto him, seeing he hath found out a truth, or right manner of worshipping God. For this his devise, (specially if it be painted with some colour of holy scriptures,) he esteemeth as c an image come down from Iupiter, a doctrine from heaven it self. And hence forward, all the blessings that he injoyeth doe flow from this, that d he burneth incense to the Queen of hea-

Prov. 9.
16. 17.

Prov. 7.
22.

b Psal. 106.
39.

c Isa. 59. 4.

4 A. 7.

b now the
41

b 1 budg. 17.

c A. 19.

35

4 Jer. 44.

of hea- 17.

C H A P. II.

Hof. 13. of heaven, the idol that he hath made
2, according to his own understanding, where-
 fore he will loose his life, rather then his re-
 ligion, which he defends with rooth & nayl,
f. A. 19. lest the *f* magnificence of his Diana should
26. be destroyed; he will *g* pre ch, and *h*
g. ler. 28. dispute, *i* and write for the same, against
12. whomsoever; and *k* persecute (if it be in
h. A. 12. his power) all that contradict it. And what-
18. soever is said from the word of the Lord a-
i. ler. 29. gainst it, he *l* will not hear; being as hard-
25. ly induced to think it no truth, which his
King own wit hath discovered, as were the Ephe-
13. 4 sians, to think *m* them no Gods, which were
ler. 44. made with hands; for his idoll invention
16, hath bereft him of sound judgement; a sedu-
m. A. 19 ced hart hath deceived him, that he cannot
26. deliuer his soul, nor say, *Is there not a lye in*
14. 44. *my right hand?*
29. **20.** So in his blind devotion he conti-
 nueth, blessing himselfe in his evill, feigh-
 ting that he is high in Gods favour, and
n. Deu. 20 shall have peace, *n* although he walk in the
19, wrest and obstinacie of his own heart; and
o. ler. 2, that *o* because he is guiltlesse, surely Gods
35. wrath shall turn from him: For hee *p* sol-
p. ver. 23. loweth no idols, (whatsoever men say,) but
 he *q* sweares, *the Lord liveth*; and wil shew
g. ler. 5. 2. by his works, the *r* zeal that hee hath for
2. 2 King the Lord against idolaters. Hee bringeth
10, 16 *s* his sacrifices and his tithes, offreth thank-
f. Amos. 4 giving, proclaimeth free offerings: yea wil-
4. 5 ling he is to please the Lord, though it cost
 him

him & thousands of rammes, or ten thousand rivers of oil; and to give his first-born, the fruit of his body, for the sinne of his soule: and though he burn incense to Baal, yet will he come and stand before God in the house whereupon his name is called, and say, *I am delivered*; he will & lean upon the Lord and say, *I am not the Lord with me*. No evill can come upon me; neither (a) shall the plague come unto me, neither shall I see sword nor famine.

21 Finally, the Lord, to teach us how fast this sin cleaveth unto us, saith by his Prophet of the idolatrie of Iudah (his own professant people,) & that it was written with a pen of iron, and with the point of a Diamond graven vpon the table of their heart, shewing that the inmost affections are most deeply and continually infected with this vice, and addicted unto it; from which, no kind of perswasio, no earnest dehortatio, nor dreadfull threatening will turn them. For when Ierusalem had given themselves to this iniquity; the Lord sent unto them all his servants the Prophers, rising up early and sending them, saying, return now every man from his evill way, and amend your works, and goe not after other gods to serv them, and yee shall dwell in the land which I have given vnto you & to your fathers; & oh do not this abominable thing that I hate but they would not hear, nor incline their ear, to turn from their wickednesse, & to

e Mic. 6.
7.

u Jer. 7. 9
10

x Mic. 3.
11
a Jer. 5.
12.

b Jer. 17.
1.

c Jer. 35.
15.

d Jer. 45.
4. 51

burn no more incense unto other Gods,
 And now are wee come to the last demonstration, how hardly this sinne is left, when once men have tasted the bitter sweetnesse of the same. Which may be seen by the wilfull & stiffe persisting herein, notwithstanding all judgements threatned, all punishments inflicted therfore. And hereof let Israel be our pattern.

22 After that they had forsaken the Lord, to follow their idols, he (to reclaim them from the iniquity) denounced, and brought upon them many heaueie iudgements. King *Ieroboam* son of *Nebat*, the author of sin to the people, was rebuked by a Prophet, heard the destruction of his religion threatned; felt his own arm miraculously withered and recured, saw the altar rent before his eyes: yet could hee not perceiv the impietie of his trespass. He had again another f King. f Prophets reproof, heard the horrible 14.1, &c. ruin of his house menaced, that his posterity should beswept away as dung, and eaten of dogs and fowls of the aier; and by the death of his son *Abijah*, was deterred, if it mought have been, from proceeding in his idolatry: but all this prevailed nothing. He lost in one battell that he fought with *Budah* g 2 Chro. g five hundred thousand chosen men and 13.17. some of his cities: and yet had no heart to b. 20. return vnto the Lord; till he was b plagued of God and died. And the yere after, *Nadab* his son walking in his fathers sin, was

was murdered, and all *Ieroboams* house, (none left alive) destroyed, according to the word of the Lord

1 *King* 15
25. 28. 19

23. *Bascha*, whose hands had executed Gods wrath on *Ieroboams* house, yet had no grace to forsake his sinne; no nor though he were threatned for it by a Prophet, to have like vengeance brought upon his own posterity; but continued in that Idolatrie to his dying day; and *Elah* his son, in the second year of his reign, felt the reward of his fathers sins, and of his own, he was killed by a conspiracie, and all that family rooted out, none left unto *Bascha*; eyther of his kinsfolks, or his friends; Neyther yet would *Zimri*, who rooted out *Baschaes* house be warned himselfe, but walked still in *Ieroboams* sin, wherefore in reigning but seven dayes, God hastened wrath upon his head, and he burned himself in his distresse.

8. 10. 11
1 *King* 16. 15. 4

1 *King* 16. 8. 13

1 *King* 16. 15. 18
19

24. All this notwithstanding the people of Israel, and Kings that succeeded, left not *Ieroboams* sinns, but added moe unto them, and did worse then he. And although wrath was encreased upon the Nation, by sword and by famine, that women did eat their own children for hunger, and the Prophets did weep to think of the plagues before they came upon them; yet could they not bee perswaded to leav their idolatrie. The Lord gave them cleanness of teeth, and scarceness of bread in all their cities; yet turned they not from him.

2 *King* 6. 24. 15
11. 12

4 *Amos* 4
Hie 5.

Hee with-held rain from them, and made
 them wander about to seek water to drink;
 yet turned they not unto the Lord. He
 smote them with blasting and mieldew, and
 canker worms did consume their fruits;
 yet turned they unto the Lord. Pestilence
 he sent among them after the manner of
 Egypt, and killed their yong men with the
 sword: yet turned they not unto the Lord.
 Hee overthrew them, as God overthrew
 Sodom and Gomorrah, and they were as a
 firebrand pluckt out of the burning; yet
 turned they not unto the Lord. And though
 the Lord (a). testified unto them by all the
 King Prophets, and by all the Seers, laying;
 17. 13. Turn from your evill wayes, and keep my
 14. Ec. commandements: yet would they not hear,
 but followed vanity, and became vain in
 their idolatry, till the land did spue them
 out, as it had spued out the Heathens that
 dwelt before them, and they were b. Spoy-
 24. led by the Assirians, and caried captives a-
 mong the Heathens, and Heathens came &
 dwelt in their sted.

25. In like manner fared it with the
 Kingdom of Iudah; many plagues did they
 feel for their idol service, and many moe
 were threatned: yet would they not turn
 from this iniquity; Presently upon Rebo-
 c 2 Chro. boams apostasie c they were set upon by
 12. 1. 2. the King of Egypt, their strong cities ta-
 Ec. ken; the treasures of the Lords house, and
 of the Kings, were lost, and the men them-
 selves

felvs made & servants to Spibak,
 27. The idolatrous Kings after, ang-
 mented sin; and wrath, but could not be
 brought to amendment. Iehoram lost e.
 donr; had his house and children robbed &
 carried away f by the Philistims and Ara-
 bians; and himself after two years sore
 sicknesse, g had his guts fall out, and so
 died. Amaziah was h taken by the King of
 Israel, the wall of Ierusalem was broken; &
 the temple robbed. Achaz was sold into the
 hands of i the Kings of Aram & of Israel;
 and six score thousand valiant men of Iu-
 dah were killed in one day; (k because
 they had forsaken the Lord God of their
 fathers,) and two hundred thousand taken
 prisoners; besides l other miseries that
 came upon the Countrey. But these and
 other plagues many which God laid upon
 them, till m the whole head was sick; and
 the whole heart heavie; from the sole of
 the foot unto the head, there was nothing
 whole therein, but wounds and swelling
 and putrified sores, the land wasted, the ci-
 ties burnt with fire; and the daughter Sion
 remained like a cottage in a vineyard: yet
 the more they were smitten; n the more o
 they fell away; all labour was spent in vain
 upon them, the p bellows were burnt, the
 lead consumed in the fire, the foundry mel-
 ted in vain; they were called reprobate sil-
 ver; because the Lord had rejected them.
 For though he threatned p to make Ieru-

d vers. 3.

e 2 Chron.

28. 1.

f ver. 16.

g v. 19

h 2 King

14. 13.

14. 20.

i 2 Chron.

28. 5

k vers. 6.

l vers. 17.

m 18. 19

n Isa. 3. 5

o 6. 7

p ver. 5.

q Jer. 6.

29. 30

r Jer. 9.

salem 11.

Jer. 18. Behold I prepare a plague for you, and purpose a thing against you, turn you therefore every one from his evill way; *b* yet they said desperately, surely we will walk after our own imaginations, and doe every man after the speculation of his wicked heart.

27. Moreover, when God had brought upon them the desolation threatned, that *c* Jerusalem was broke up by the Babylonians, the temple burned, the people killed, and the rest caried prisoners into Babel; some poore men onely *d* left to till the land, yet that remnant afterward fled *e* into Ægypt, both small and great; and there committed idolatry again with *f* the works of their hands, burning incense unto other Gods in the land of Ægypt, that they might bring destruction unto themselves, and be a curse, and a reproach among all Nations of the earth.

28 Behold in this mirror (whosoever thou art that readest,) the readines of all flesh to fall away from God; the pleasure that men take in their own vain inventions; and the difficultie to draw them from following after Satan. Behold the madnesse, and blindness, and astonishment of heart wherewith they are stricken that be given to idolatry; & how this gangrene did spread the whole body over, in the Church of Israel; whose

historic

hystorie is left written for example and
 warning to us, who all are subject to fall
 into like sin, are lyable to like plagues, and
 of like obstinacy in evill. For though God
 have scourged Christendome with fire, and
 smoke, and brimstone, & out of the horses & Rev. 9.
 mouthes and horsmen, conducted by the 17, &c.
 Angels of destruction: yet the remnant of
 men not killed by these plagues, have ver: 20,
 not repented of the works of their hands,
 that they should not worship divels, and
 idols of gold and silver, and of brasie, and
 of stone, and of wood, which neither can
 see, neither hear, nor goe; men have Rev. 16.
 blasphemed the God of heaven, for their
 paines and for their sores, and repented
 not of their works. All the world won- Rev. 12
 dreth and followeth the beast, admirerh the
 glory and magnificence of the 3.
 whore, & Rev. 17
 without Gods speciall grace, none can keep
 himselfe from her, for she sitteth in the m Prov. 9
 high places of the citie, calling them that
 passe by the way; and her lips (a) drop the 4, Prov, 5
 honey combl liquor, and her mouth is softer
 then oile; though her end be bitter as
 wormwood, and sharp as a two-edged
 sword. She taketh her b fair jewels of b Exe: 16
 Gods gold and silver, the holy Scripture & 17, 18
 treasures therein; and with them she ma-
 keth her images and heresies, and covereth
 them with broydered garments, as wrought
 by Gods own spirit; and setteth his pi-
 perfume before them. She washeth her c Exe. 23
 self, 40, 41,

self, as if she were clean from all iniquity;
and painteth her eyes, as if she had the very
village of true faith; and decketh her with
ornaments, as wanting no gifts of know-
ledge, or utterance, or other furniture of the
spirit; and she sitteth vpon a costly bed, as
being seated & constituted in the best per-
fection. Her table is furnisht with Gods in-
cense and oil, for the word, prayers, sacra-
ments, are the diet of devotion wherewith
she feedeth her lovers; and a voyce of
a multitude being at ease, is with her; for
many fools follow her, because of her world-
ly prosperity, she allureth and intertaineth
all comers; Thus with e her great craft
she causeth men to yeeld, and selleth down
many wounded; f great is the number of
all that are killed by her, for her heart is
nets and snares, and her hands bands, he
that is good before God shall be delivered
from her, but the sinner shall be taken by
her.

3 vers. 24.

Prov. 7

21,

vers. 26.

Eccles. 7

28.

CHAPTER II.

Of Jeroboams idolatrie that infected Israel,
and of the pretenses that he made to
make for his sin.

That the allurements of this whore Ido-
latry, with her deceits and snares, may
be sur-

be further manifested, and people be warned to avoyd her destruction: I will yet prosecute this argument against her, to uncover her skirts and disclose her iniquity: Hunting her steps, as they are traced in the Scriptures, and left to be seen as a perpetual type in Israel.

2. The common-wealth of Israel did never enjoy such peace and happinesse, as in the dayes of Solomon son of Davids who reigned fortie yeares Him ^a the Lord ^a 2 Sam. loved (whereupon he was named Jedidiah) 12.24.25 and chose ^b him from among many sons, ^b 1 Chron to sit upon the throne of the kingdom of 38.5 the Lord over Israel, and ^c to build his ^c 6. house and courts, and to be his son, and he would be his father: He gave ^d unto him ^d 2 Chron. wisdom and knowledg, and riches and 1.12. treasures and honour, so as there was no King like him before or after. But Solomon ^e loved many strange women, who ^e 1 King. withdrew him from the love of God, that 11.1.4. he ^f followed the abominations and ido. ^f vers: 5. latities of the Heathen. Then God ^g was ^g v. 9.10 angry, because he had turned his hart from him, who had appeared unto him wisely, and given him a charge concerning this thing, that hee should not follow other Gods, but hee kept not that which the Lord had commanded him. Therefore God ^h rent the Kingdom from him, and gave ^h ver: 11. it to his servant: I was ⁱ son of Nebat, ⁱ a i v. 26, 29 man of the tribe of Ephraim: with this cer-

12. **1** King. 38. nification, that if he would hearken to all
to all that God commanded him, and walk
in his waies, and doe the right in his eyes;
he would be with him, and build him a sure
house, and give Israel unto him. Now
when *Solomon* was dead, all this came to
12. **1** King. passe; for *Reboboam* his son, lost the most
part of his realm, and ten Tribes declined
after *Ieroboam*, and chose him their King.

3 But he (though otherwise a man wise
and politik,) wanting heavenly wisdom,
relyed not in faith on the promise of God,
but went & consulted with flesh and bloud,
how he mought confirm the Kingdom to
12. 26. **1** King. himselfe. And thinking in his heart.
that if the people should (as they were
wont) goe up to *Ierusalem* to worship God
there; their hearts would turn from him to
Solomons son, who reigned in that place, and
so they would kill him. Being fraught with
this fear, and void of faith; he thought to
prevent these evils, by setting up a place of
Gods publick worship, in his own domini-
ons. And knowing that the people would
more easily be drawn to a new religion, he
retained a shew still of the old; not altering
any article of the sayth, nor yet many of the
externall rites; but as in *Ierusalem* there
was a Temple, and Altar, and other out-
ward signes of Gods habitation with his
Church; so would *Ieroboam* in Israel, make
Temples, and Altars, and signes of Gods
presence, that his people mought serue him
there,

there. Then *n* made he two calves or oxen of gold, and set one at Bethel, another at Dan, with houses and altars, and other like furniture, and said to the people, *o* It is too much for you to goe up to Ierusalem, behold thy Gods (*o* Israel,) which brought thee up out of the land of Egypt.

4. The changes and corruptions which he brought into Gods worship, were chiefly these. First of the place, which God had chosen to be at Ierusalem; but *Ieroboam* would have *q* at Dan and Bethel. Secondly of the signes or testimonies of the divine presence; which at Ierusalem was by Gods own ordinance, *r* the ark of the covenant, with the glorious goldē Cherubims whereon hee sate, and from which his voyce had been heard: but at Bethel and Dan, by *Ieroboams* device, *s* were bullocks or calves of gold. Thirdly, of the time; for the feast of Tabernacles appointed of God: to be kept the 15 day of the seventh month; *Ieroboam* put off untill *u* the 15 day of the eighth moneth. Fourthly, of the persons administering the holy things; which by Gods authority *x* were Aarons sons, and their brethren the Levites: but by *Ieroboams* dispensations, *y* were of other parts of the people. These things being consulted of *z* and agreed upon by the King and State, the people of Israel yielded unto, and practised accordingly: shewing their prompt obedience and devotion in going.

because of the on, eve to Dan, a citie in the utmost part of all the land. Thus sinned *Ieroboam*, & made *Israell* to sin; and it turned to sin unto his house, even to root it out and destroyed it from the face of the earth.

5. Against this innovation, there were some that presently rose up, refusing to follow the religion of the King; especially the Priests & Levites, (according to the charge they had to teach *Isaac* God's judgments, and *Israel* his law,) resisted the superstition, and put the people in mind of their duty; which *Ieroboam* perceiving, put them from their office, and drove them out of his realm. Some also there were of all the Tribes of *Israel*, that hearkning to the wholesome doctrine of their Ministers, & following their good example, left their own Country; and resorted to *Jerusalem* to strengthen the kingdom of *Judah*. Thus was there a controversy among the people, about these (the Kings) ceremonies; some counting them novelties, & profane superstition; others (and they many,) esteeming them laudable, and well-fitting their State. But the men of *Judah* reproched them for this, as having forsaken God & made them golden calves for Gods, and done many like abominations. The Lord also used other means to draw the King and people to repentance, by admonition of a Prophet, confirmed by miracles, by striking dead *Ieroboams* arm, and healing it again; & by

by taking away his beloved son Abijah, & King.
These things, though they could not but
trouble both King and people, yet could
they not prevail to bring them to repentance,
for Jeroboam had many things to say for
himselfe, and much could he colour his new
coyned religion, answering the objections
that were made against them, by this, or the
like apologie.

6 I See my course, (O men of Israel) to
be much suspected, if not wholly
mislaked of many, some thinking my cere-
monies to savour to rankly of Heathen
superstition, some charging me plainly with
flat apostatie and forsaking of God. But how
far off I am from all such impiety (how ever
it please men to mistake my meaning, and
pervert my actions) I hope to manifest unto
all indifferent persons. Chiefly such that I
have neither spoken nor done against any
article of the ancient faith, nor changed any
fundamentall ordinance of religion, given
us by Moses; but worship with reverence
the God of my fathers, and love him (as I
am taught) with all my heart, and with
all my soul, cleaving unto him alone who is
my life, and the length of my dayes. Other
Gods of the nations I utterly abhor, with al
their impure rites and services; and if any
shall now or hereafter decline to such abo-
mination, I trust we shall shew of the zeal
that we have for the Lord our God, against
all their impiety. The alteration that I have
made

grow to superstitious, as to bind God to any one place. Nay, this all is the Lords land, & his eyes are in every part of the same; and it is not so materiall where wee doe worship, as whom we worship, & with what affection: for our God is neer in al times & places, to all that call upon him in truth.

8. But it will be said, that Ierusalem is the place which God hath chosen; promising unto Solomon *ſ* to put his name in the Temple there for ever, and that his eyes & *ſ* King, heart should be there perpetually. I answer, 6. 3. the promise and covenant was conditionall, if Gods statutes and judgments were observed: for if they should turn away, and *ſ* ver. 4. serve other Gods, God said *x* he would cast out of his sight, that house which hee *ſ* ver. 6. had hallowed for his name; and it should be *x* ver. 7. an astonishment and a hissing to all that passe thereby. And see we not how Solomon forfeited his bond? His wives *y* turned his heart after other Gods: hee followed *z* *ſ* I King. Asheroth, and Milcom, Chemesh, and Mo- 11. 4. lech; and other abominations of the Gen- *z* ver. 5. tiles, and *a* built them high places: for *a* ver. 7. which his wickednesse God was angry, and hath rent his Kingdom from his son, and given it to me. Look to Gods place which was in *Sbilo*, (*a*) a where he set his name *a* 1 Sam. 4. at the beginning; and see what he did to it *Psalm* 78. for the iniquity of Israel; even *b* so wil the 60. &c. Lord doe to that house in Ierusalem where- *b* Ier. 7. upon his name is called, wherein also they 12. 14.

trust.

craft. Example see in the rent of the Kingdom; for at the same time when promise was made to dwell in that house for ever, **e 1 King. 9, 31.** God promised & also to stablish that throne of *Solomons* for ever: howbeit already the throne is thrown down; and most of the Realm committed to me; As is the one, doubtlesse so is the other; no sanctity remaineth in the place so polluted with idolatry: the holinesse is gone.

9 And now that this *Bethel* where I build a house to our God, is the place which he hath chosen to dwell therein; we may boldly say, for it is most renowned, the chiefe and supereminent place in the land. They boast in *Jerusalem*, how their Temple standeth upon mount *d Morijah*, where *Abraham* our father **e Gen. 22** offered his son *Isaac* (a type of the Messiah) for a sacrifice to God: **2 Ec.** we also can glory, how *Isaac* our Patriarch **f Gen. 28** saw in this our place, a ladder that reached from earth to heaven, by which the Angels of God went up and down; a type also doubtlesse of our Messiah to come; by whom, as by a ladder we shall get up to heaven, whom **g Psal. 97** all the Angels of God shall worship when he cometh, & shall be seen to ascend and descend upon him. Here God **h Gen. 28** appeared to our father *Isaac*, **13 14.** promising him the land, and heires to possesse it: He then acknowledged how the Lord was in this reverend place, **i ver. 16** that it was no other **17. Ec.** but the house of God & the very gate of heaven.

ven; & thereupon gave it a new name Be-
 shel, Gods house; whereas at first it was cal-
 led Luz, yea *Israhel* vowed that at his safe
 returne, the stone which here he had set up
 for a pillar, / should be Gods house. And
 this his devotion was approved of God, who
 expressly commanded him to dwell in
 Bethel and make him an Altar here; which
 hee performing, God graciously accepted,
 and appeared again with new promises in
 this place, whereupon the name was againe
 confirmed to be Gods house or *Bethel*. *1 ver. 19.*
1 ver. 22.

Thus having so venerable antiquity on our
 side; can any man doubt but it is more late
 to worship here at Bethel, a place sanctified
 of old, and so long continuing, then at
 Sion, of late so fouly polluted by *Solomons*
 grosse idolatry. *m Gen. 35*
1 Ec.

And me thinks the remembrance of
 that late impiety, should keep men from
 doing so on that place, for it is much to be
 feared *Rehoboam* will set up ere long his
 fathers religion, who followed strange Gods
 seeing hee walketh already in his evill way
 oppressing the people, and *g* could not be
 brought to ease them at all of any tax or
 burden, wherwith his father loded them
 As hee followeth his father in sinning a-
 gainst the people, so is hee like to doe in
 sinning against God. For loe the he places
 which *Solomon* builded for *Athreoth* and
Chemo'h and *Milcom*, the idols of the
 Heathen, *p* are left standing still, even be-
 fore *14. 15*
8. 51

As hee followeth his father in sinning a-
 gainst the people, so is hee like to doe in
 sinning against God. For loe the he places
 which *Solomon* builded for *Athreoth* and
Chemo'h and *Milcom*, the idols of the
 Heathen, *p* are left standing still, even be-
 fore *1 King.*
12. 3. 4.
13. 14

As hee followeth his father in sinning a-
 gainst the people, so is hee like to doe in
 sinning against God. For loe the he places
 which *Solomon* builded for *Athreoth* and
Chemo'h and *Milcom*, the idols of the
 Heathen, *p* are left standing still, even be-
 fore *1 King.*
12. 3. 4.
13. 14

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Chemo'h and *Milcom*, the idols of the
 Heathen, *p* are left standing still, even be-
 fore *1 King.*
12. 3. 4.
13. 14
 fore

fore Jerusalem, and on the right hand of the mount of corruption, and are like there to continue. Which wherefore is it, but for a snare to the people, that they may fall again to the former sin.

¶ I now being King, doe hold it my duty to keep al my subjects from such danger of idolatry; and to look that the true God be served in my Kingdom; lest men either grow prophane, or turn unto vanities. For to goe to Jerusalem it may prove perilous; sure it is *q* overmuch for the people that dwell a far off, & seemeth to me altogether unreasonable. For may and ought not every Prince and people to serve God in their own countrey? Was there any before me, that mought not doe it; and am I more in bondage then all? Besides, who knoweth not the grudge that *Rehoboam* hath against us, whom of late *r* he would have warred with, if God had not stayed him; Why hee counteth me and my people *f* rebels; and if he can get me within his dominion, he will surely cut off my head, and the heads of many more. And doe God, (who *r* desireth mercy rather then sacrifice) require of men thus for to runn upon the sword's point, and indanger their lives without cause, and onely for a circumstance of place I am not so weak of judgement, as to think it; neither will I be so unwise as to hearken to these Levites, who kindle the fire of contention among my subjects, and teach

q 1. King.
12.28

r 2 Cbro.
11.1,4
f 2 Cbro.
13.6

s 1. Hof. 6. 6

teach that we all must goe up to Ierusalem,
brieffe wee may offer no sacrifice to God.
Beleeve them that list; I have otherwise
learned the truth of the Law; and trust we
shall so serue the Lord at home, as will please
him well enough.

For the worship that here we per-
form unto God, is (for the substance) the
same that him selfe commanded by *Moses*.
Wee serue the same God (a) that brought
us up out of the land of *Aegypt*: and this is
the first and the great commandment on
which all other do depend; the keeping
wherof, hath the promise of reward.
Wee offer the sacrifices of beeuers & sheep;
wee burn incense, pay first fruits, and tithes
of all we possesse; we obserue all the ordi-
nances that our fathers have kept since the
world began, and God hath confirmed in
his written law for ever. Wee hold the
main article of our *Messiah* to come, and of
redemption from our sinnes by him; by
which faith our ancestors haue pleased God,
and vnto this he leadeth us in his Law. In
this faith offer we according to the Law, 4
bullocks for attonement and forgiveness
of our sins; a shadow vnto us of our *Messiah*
who shall be led as an ox to the slaughter,
and purge our iniquities by his own blood.
In testimony of this true and catholick
faith, I have made these bullocks, & of
gold (similitudes of the greatest sacrifices,)
as representations of our true sacrifice the
promised

a 1 King
12, 28.

b Exod
20, 2-3.

c Psal. 84
8, 9, 10.

d Lev. 4
13, 14, 20.

e 2 King
12, 28.

promised Saviour whom we expect.

f Exod.
20.

g Exod.
32.

h Psal.
106. 19.

i Ex. 32.

k Ex. 20.

l Ps. 106.

20.

m vers.

21.

22.

23.

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35.

If here it be said, wee doe against God, in making these golden figures; because he forbiddeth f graven images to be made: the answer is easie; Gods meaning is not to forbid all images simply; but onely idols that have divine worship done unto them. Such as was that Calte which our fathers g made in the wilderness; for they h worshipped the molten image it self (not God by the image,) but made them i loads of gold, which was against the expresse k words of the Law: yea, they were so grosse, as they turned him l their glory, into the similitude of a bullock that eateth grasse: and m forgot God their Saviour, which had done great things in Ægypt for them. But God forbid, and farr be it from us (good people) that wee should thus doe. Wee worship not the images or our bullocks here; any more then we worshipped the images of the Cherubims, & othes resemblances, in Solomons Tempel; but we worship God, and him onely as we serue, even n the God that brought us out of Ægypt, not any other.

1 King
22. 28.

2 Chro.
13. 8.

1 King.
12. 28.

14. Yet some are so hardly prejudiced against me, as they spare not to say, I (o) have made you these golde calves for Gods, yea and think that I give the honour to them, that is due to the eternall and blessed God himselfe: because (forsooth) I said, p Behold thy Gods o Israel. But were I so minded I should;

I should be indeed more brutish then a
 false my selfe. What, should I deny the
 Creator of the world; the God of all our
 fathers: the wonders wrought for us in
 Egypt, and other places: and turn to these
 Images which are made with mens hands,
 and think them very Gods? Far be such a
 grosse conceit, from every true Israélite.
 Nay, if I should have attempted any such
 thing, would you not have stoned me? And
 as for my speech in calling them Gods, who
 is there so simple that knows it not to be
 figurative, and very familiar to every mans
 ears? I am not the first; that thus hath
 spoke, our fathers before me used oft such
 phrases. When the Angel of God appeared *q* Gen.
 unto Abraham, he called the place *q* Jeho- 22. 14.
vahjereh, that is, *The Lord see's*. Jacob built *r* Gen. 35
 an Altar, and called the place, *r* *The God* 7.
of Bethel: Moses him selfe made an *f* Exod.
 Altar in the desert, and named it *f* *Jehovah* 17. 15.
Nissi, that is *The Lord my banner*. Yet none
 of us, I trow, doe think that they esteemed
 these places or altars, to be properly Gods. *r* 1. Sam.
 The Ark is called *r* *the glorie of israel*. *u* 4. 21.
 the strength of God; the *x* King of glorie: & *u* Ps. 78.
 (what can be said more) *the y* holy Lord 61.
 God. The Lamb is called, *r* the Lord: *x* Ps. 24.
 Passover: and many such like Sacramentall 7.
 speeches, have we and our ancestors been *r* 1. Sam.
 accustomed unto. What if I should call 6. 20,
 the pascale Lamb our Messiah, because it is a *r* Exod.
 type of him: or the Manna which our fa- 12. 11.

thers did eat, and water which they drank out of the rock; the body and bloud of our Messiah; should I for this be suspected of Idolatry? My enemies-mought be ashamed thus to cavil, and calumniate my honest actions, who haue made these visible signes for to serue the true God by; and to be but as testimonies of his presence here.

15. And that this is lawfull, the Law it selfe will shew, which intendeth not the prohibition of all images, but the abuse of them as idols; for so it is written, *a* Thou shalt not bow down to them, nor serue them, whereby God explaineth his mind, which is, that we should make no graven images for to worship them: but to worship God by them, where is that forbidden? Nay the contrary is evident; for haue we not worshipped God in Ierusalem, and other places by images: What are the *b* golden winged Cherubims upon the Ark, but images, by which both we and our fathers haue honoured God. And if any object, that these were made by Moses at Gods command; but none else may be made by any other; let him look into Solomons Temple builded but the other day, and there he shall find *c* *1* King two new Cherubims of great and high stature, whole yvings reach from one end of the holy place to another; & besides these, *d* *23.* *Ec.* all the *d* walls of the Temple are full of such figures. Perhaps some will say, it is tolerable to have the shape of Cherubims, as being

being figures of Angels: but any others
 forms, especially of beasts is utterly unlaw-
 full. Well, howsoever the Law forbiddeth
 to make the likenes of *f* things in heaven
 as of things in earth, and so the Angels
 may no more be pourtrahed then beasts or
 birds: yet to take a way scruple, I refer you

e Gen. 3.
24.

f Ex. 20
4.

g 1 King.
7.25.

h 1 King
7.29.

i 2 Chro.
4.6.

k 2 Chro.
13.9.

k 15: *k* 1 King.
12.32.

l Lev. 23.
39.

to *Solomon's* *g* twelve oxen or bulls of brasfe,
 which bear up that molten sea, which stan-
 deth at the dore of the Temple for the
 Priests to wash in; also to *h* the Lions, Bulls
 and Cherubims wrought upon the ten
 brazen bases of the cauldrons, wherein the
 work of the burnt offerings *i* is washed
 and cleansed every day. If *Solomon* in
 his Temple might make bulls of brasfe, is it
 a sin for me to make such of gold? Tush,
 these are but the cavils of these Puritan
 Priests and Levites, that of a stomack and
 refractary minde, will not be conformable
 to my ceremonies: whom therefore I mean
k to drive out of my country, that they
 trouble my people no more.

l 16. Yet will I doe my best, to satisfie
 them ere they goe, in whatsoever they can
 say against me. To proceed therefore to the
time (another circumstance which they
 object, for want of, more wiewhty matter,
 they think it much that I have proroged
 the feast of Tabernacles, untill the *k* 15: *k* 1 King,
 day of the 8 moneth, because it is appoin-
 ted by *Moses* to be kept *l* the 15 day of *l* Lev. 23.
 the 7 moneth. Herein they still doe but

strain at a gnat : for so the thing it selfe be
 observed, what skilleth it in the change of
 the moneth? The feasts were made for
 men, not men for the feasts; and if we keep
 them in any meet and commodious time,
 it pleaseth God well enough : which I will
 further shew by the Law it selfe. When our
 fathers came out of Egypt, they kept by
 Gods commandment the Paschal feast upon
 in Ex. 12 *m* the 14 day of the first moneth ; and this
 6. was enacted to be an ordinance *n* for ever.
 11 ver. 14. After, it fell out, whe a Passeeover was kept
 12 Num. 9 in the wilderness, that certain men *p* de-
 13 1.5. led by a dead man, could not keep in by
 14 *p* ver. 6. reason of their uncleannesse, and came unto
 15 7. Moses to know what they should doe. He
 could not tell, *q* till he had asked the
 16 *q* ver. 8. Lord. Then God spake and said, *r* If any
 17 *r* ver. 10 of you, or your posterity, be uncleane, or in
 18 Ec. a journey, let him keep the Pascha in the 14
 19 day of the second moneth. Behold here
 20 how God explaineth his own law ; shewing
 21 that he respecteth not the moneth as though
 22 there were any holinesse in it, but if the
 23 feast were kept though a moneth after, (yea
 24 on just occasion,) it should be acceptable.
 25 Forasmuch then as we have so pregnant an
 26 example of occasionall changing the time,
 27 without any sin : me thinks these men are
 28 too too precise: that condemn me, who up
 29 just occasion, and advice with others, have
 30 deferred this feast, a moneth longer then
 31 ordinary.

17. It may be these men, make question of my authority, and think me not the lawfull supreme Governour, under God, of the Church; or that my primacy beares not out to alter ceremonies or circumstances in religion: but this I can sufficiently cleare. For I have my kingly office from God the King of Kings: I bee appointed me hereunto by his Prophet, and chose me by his people. I am not inferiour to any Prince that hath been before me. What though I be not born of kingly blood? neither was David. And what though Solomon and Rehoboam his son, were possessed of the crown before me? So was Saul and Ishbosheth his son possessed of it before king David. But God for Sauls sin, gave the kingdom to David his servant, and no man doubteth of his lawfull title: so God for Solomons sin, hath given this kingdom to me his servant, and my title is just. Neither goe I beyond my line: I am content with my tentribes, let Rehoboam have the rest. Now being your lawfull Prince, O Israel, it lyeth me upon to see the Church ordered, as well as the Common-wealth; to make Lawes (not contrary to the lawes of God,) for the holy and peaceable government of you; to take heed you fall not to Solomons idolatry, or follow other Gods, Things substantiall and fundamentall, I will in no wise change: circumstances of things, & ceremonies I may freely change for they are not permanent.

or perpetual.

18 And herein I can assure my selfe and others, by example of D A V I D the King beloved of G O D, y commended to me
 11.34. for his holy walking & upright administration, He ordred many things in the service
 38. of God, otherwise then he had expresse warrant for, in the written Law. He removed
 1 Cbro. the Ark, & from Kirjathjearim to Ieru-
 13. & 15 salem: He appointed (a) instruments of
 1 Cbro. musick, cimbals, and vials, and harps, &c.
 16. & 17 whereof there is no mention in Moses Law.
 4.5. &c. He distributed the Levites into their orders and offices, making some singers, some
 1 Cbro. porters, some assistants to the Priests: yea, &c.
 23. & 25 of the sacrifices hee set in 24. classes or
 1 Cbro. courses, & where shall we find these things
 24. warranted in the Law? If David then our
 worthy Predecessor, did thus order the
 Church, and alter the ceremonies, by his
 regall authority, may not I, which have
 equall power in my dominions doe the like?
 And Solomon his son, before he fell from the
 true God to idols, did many things other-
 wise then is written in Moses; and God did
 allow them. In his famous Temple he had
 12 Cbro. 4 ten golden candlesticks, and ten tables,
 47.8 whereas God by Moses, ordained of each
 1 Exo. 26 but one. In stead of one laver that Moses
 35. made to wash in, Solomon made f. ten cal-
 12 Cbro. 4 drons; besides that other vessel, which for
 6. the hugeness of it is called g. a sea; with
 1 Cbro. 2 many other differences, which who so
 compareth

compareth his works with Moſes writings
may eaſily perceiv. Theſe Priests of Levi
are much to bee pittied, that urge ſo the
letter of the law, which I think they under-
ſtand not. They ſay it is written, *b* Yes *b* Deut. 4
ſhall put nothing to the word that I command
you, nor take ought therefrom: but they miſde-
not how this intendeth matters of faith, and
doctrines fundamentall, which I willingly
grant, may in no wiſe be corrupted: but cere-
monies are variable, & circumſtances may
be changed upon every juſt occaſion, as be-
fore I have proved, and the practice of my
godly predeceſſours doth approve. Accord-
ingly mean I to retain my liberty, and
maintain my prerogative royall.

19. It ſeemeth to be ſcanned how we ſhall
doe for Miniſters, if the Priests of Levi be
but away. And for this I (ſ) am reproched
as violating the Law; whereas neceſſity
conſtraines me to take other order. I know
that Aarons ſonnes are appointed by Law
to doe the Priests office: but the power is in
the Church, of whom they had their autho-
rity; & might ſtill adminiſter if they were
not ſo ſcrupulous. It is then their own fault
that they are depoſed, and be it upon them
for wee will ſerv God as did our fathers, be-
fore theſe Aaronites enjoyed the Priest-
hood, I finde that of old, the Patriarchs
Abraham, Iſack and Jacob, offered ſacri-
ces themſelves, eve then when Melchizedek
the 1 Priest of the moſt high God lived in
the 18, 19.

the land. I finde again how Moſes did ſend
 in Ex. 24 in yong men of the children of Iſrael to
 5. offer burnt offerings & peace offerings to the
 Lord. How ever therefore for order ſake, this
 work was committed to the ſonns of Aaron,
 yet hold I it be not of neceſſity to ſalva-
 tion, or of eſſence and being of a true ſacri-
 fice, that an Aaronite muſt offer it. But
 ſeeing all the Lords people are holy, yea, a
 kingdom of prieſts, as the Lord calleth
 in Ex. 19. them in his Law: they may (no doubt) being
 duly ſanctified and conſecrate thereto,
 offer acceptable ſacrifices unto God. And
 hereof will I have care, that none ſhall ad-
 miniſter, but ſuch as are conſecrate, but I
 will not debat w any, be he of what Tribe
 12. 31. ſoever, if he be fit otherwiſe. As for theſe
 p 1 King refractarie Miniſters the Levites, I will re-
 11. 33. venge me of them, for they are the trou-
 blers of the State, the bounteous that ſet
 on fire all the country. For loe, how ma-
 ny people of all the tribes Iſrael, are
 2 Chr. 11. 16. ready to leave the land, and run to Rehobo-
 17. am in Ierusalem. Theſe men are the cauſe
 of all this ſtur, & faction: their doctrine im-
 peacheth my ſupremacy, and diſturbeth the
 peace of the Church. Wherefore as Solomon
 1 King 22. caſt out Abiathar from being Prieſt unto
 the Lord, becauſe his had war with Adoniſab:
 I alſo by like right, I will caſt out theſe
 2 Chron 24. 14. Prieſts of Levi, whole hands are with my
 enemy Rehoboam. So reſt and peace ſhall
 be unto my ſelfe, and to my people.

Yet a few words more of the events
that are happened; which in their simplicity
many doe mistake and abuse against me.
The Prophet that came out of Iudah to ^{1 King.}
Bethel, and gave there a sign; made some ^{13.1}
for to think, I had sinned indeed, My selfe,
I confesse; was some what moved when I
felt ² my arm withered; but seriously
weighing things after, as they were, I stayed
my thoughts. For he came but as any false
Prophet, (if God so permit) may come at
all times; I mean, with sign and wonder,
but without word of truth, to convince the
conference. He ^x cryed against the altar: ^x over
but shewed no law of the Lord to condemn
it. He threatened destruction; but who
knows when the day shal come, for no time
was set down; that men may be held with
continuall expectation. I find in the Law;
that a y Prophet may arise, giving a sign or ^{Deu. 13}
wonder, which shall come to passe: and 1.2, &c.
yet his doctrine may be abominable, and
God thereby ^x proveth the hearts of his ² ^{ver. 4.7}
people. The enchanters of Egypt (a) could ^a ^{Exod.}
also doe miracles even like unto Moses: yet 1.13
were they no Ministers of the Lord. What
then though this falsest had power to doe
great things, and thereupon was hired by
the king of Iudah to come to preach against
me, and seduce my people; no wise man
will rest on counterfeite miracles, but will
fettle his heart on the Law of God; which
that Prophet could not convince me with
all

CHAP. IV.

all (for then I had yeelded,) but sought to
get credit by abusing that power, which God
did permit him to have for my tryall. The
abuse of Gods name cannot goe long un-
punished, for it is a great sin: neither escaped
this Prophet due vengeance for his crime;
but as he went homeward, he was slain by
a Lyo. Well worthy end, for such as dissem-
ble the message of the most High. How ever
therefore some think of this matter, I am
not perswaded hee was a man of God, that
came to so fearfull a death.

21. But the death of mine own son
Abijah, late nearer me, and made me
look narrowly into mine actions, till I
found indeed whereof to resolve, I sent
mine own wife to *Abijah* the Prophet
for counsell about him: but the cholerick
old man would not suffer her to speak,
but breaking out into heat and menaces,
gave her an answer before she asked. It is
easie to see his partial affection; hee leaneth
towards *Judah*, and speaketh with bitter-
nesse against me, that never did him hurt.
And were it indeed that I had offended; my
fault might bee shewed me in love and
meeknesse: which would better beseeem
the Prophets of God, then this their dissem-
pered carriage. And what was the cause,
why he did so threaten me? even the com-
mon calumpnie that the Jewes doe give out,
for he said, I had made me other Gods: but
how false this is I have shewed before; & is
become

became not his gray head to believ such re-
 ports, & condemn me unheard: I have not
 forsaken the Lord my God, but the thing is *and Deo*
 mistaken by the g. blinde Prophet, who dis- *g. conf.*
 cerneth no better my actions, then hee can
 doe colours. My son is dead and gone, for
 his day was come: if he were cut off before
 the time, it was rather for his vice then for
 his vertue. The Prophet sayd there was *b*
some goodnes found in my son, towards the *b vers. 13*
Lord God of Israel; & therefore he must die.
 But doth the Lord use so to reward the that
 are good before him? It is said in the Scrip-
 ture of wicked men, that *they (i) shal not live* *i Psal. 55*
out halfe their daies: yet now this yong mans *23.*
 death is brought as an argument to prove
 hee was godly. *Ahyah*, I perceiv, is too old to
 bee *k* a Seer any longer; else could he not *k. i Sam.*
 have been so much overseen in this his new *9.*
 doctrine. Gods law *i* biddeth children to *i Exo. 20*
 honour their parents, that their dayes may
 be long in the land: but this my child had
 his dayes shortned; doubtlesse for disobe-
 dience. My other sonns *m* consented to *m. i Chr.*
 that which I did about religion, and they *11. 14.*
 live and prosper: he onely would be more
 precise then his brethren, and his honore
 is laid in the dust. Thus see I in my house
 the proverb fulfilled, *n* *The fear of the Lord n Pro. 10*
increaseth the daies: but the yeares of the wic- 7.
ked shal be diminished. For which I lament
 through fatherly affection, but am nothing
 moved to leav my religion; nay rather the
 judgements confirm me therein, for I see
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CHAP. IV.

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get credit by abusing that power, which God
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easie to see his partial affection; hee leaneth
towards Iudah, and speaketh with bitter-
nesse against me, that never did him hurt.
And were it indeed that I had offended; my
fault might bee shewed me in love and
meeknesse: which would better beseeem
the Prophets of God, then this their dis-
tempered carriage. And what was the cause,
why he did so threaten me? even the com-
mon calumpnie that the Jewes doe give out.
for he said, I had made me other Gods: but
how false this is I have shewed before; it is
become

became not his gray head to beleev such reports, & condemn me unheard: I have not forsaken the Lord my God, but the thing is mistaken by the g blinde Prophet, who discerneth no better my actions, then hee can doe colours. My son is dead and gone, for his day was come: if he were cut off before the time, it was rather for his vice then for his vertue. The Prophet sayd there was *b* *some goodnes found in my son, towards the Lord God of Israel; & therefore he must die.* But doth the Lord use so to reward the that are good before him? It is said in the Scripture of wicked men, that *they (i) shal not live out halfe their daies: yet now this yong mans death is brought as an argument to prove hee was godly.* *Ahyah, I perceiv, is too old to bee k a Seer any longer; else could he not have been so much overseen in this his new doctrine.* Gods law *l* *bidderh children to honour their parents, that their dayes may be long in the land: but this my child had his dayes shortned; doubtlesse for disobedience.* My other sonns *m* consented to that which I did about religion, and they live and prosper: he onely would be more precise then his brethren, and his honore is laid in the dust. Thus see I in my house the proverb fulfilled, *n* *The fear of the Lord n* *increaseth the daies: but the yeares of the wicked shal be diminished.* For which I lament, through fatherly affection, but am nothing moved to leav my religion; nay rather these judgements confirm me therein, for I see *how*

and 20

g 20

b vers. 13

i Psal. 59

23.

k i Sam.

9.

l Exo. 20

m 2 Chr.

11. 14.

n Pro. 10

7.

how they that speak against it are cut off.
 Yes, God himselfe hath been my Protect-
 1630-31 out, and with-held o by his Prophet, my
 enemies of Iudah from fighting against me.
 On him will I lean, and trust in his name;
 being fully resolved not to altar my coule,
 but I and my people to continue as we are,
 until we lye down in peace.

CHAPTER IV.

A conviction of Jeroboams impiety.

These, and the like pretences many,
 Jeroboam could alledge for to iustifie
 his cause, wherein was onely shew, but no
 weight of truth. Yet such is mans corrup-
 tion, as he will admit of any colour, rather
 then leav the sinne that he affecteth: and
 being in high transgression of the Law, will
 bear himselfe upon the Law, as if it made
 for him in his iniquity. But as David prayed
 142 God, that hee would (2) not incline his
 4 heart to word of evill, to set himselfe to
 pretend pretences (or forge excuses) in
 wickednesse, with men that work iniquity:
 so need we all continually to aske of God
 this grace, for as of Adam wee have learned
 to sinne, so also for to hide and cloke our
 sinne, and cover our nakednesse, though it
 bee but with figleaves. That may be seen in
 Jeroboam here.

1. For he not having faith in God, nor relying on his promise, (who would have builded with him, and build him a sure house as he had builded for David if he did that which was right in his eyes:) gave himselfe to policy, and followed the wisdom of this world,) which is : foolishnesse with God, whereby he fell into vanity, altered and innovated the ordinances of religion, to the ruin of his house and of his people.

2. The plea now he retained the grounds of true religion, and varied but in ceremonies; came out of Satans school, where Gods commands are wont to be extenuate. The Lord required of his people, intire obedience & to all and every of his ordinances, among which nothing was to be neglected, nothing to be counted light or little: for who so breaketh & one of the least of his precepts and teacheth men so, he shall be called the least in the Kingdom of heaven. The lightest matters in mans accounts, and circumstances that he presumeth to violate, have in Gods administration procured heavy doom. As; for the place of publick worship, it was enacted, that whosoever brought not his sacrifice to the doore of the Tabernacle of the congregation, but offered it other where, his blood should be imputed to that man, & he should be cut off from among his people: yea such oblations were esteemed of God as offered unto Devils. Likewise for the time; though

1 King
 11.38

1 Cor. 3
 19.

1 Cor. 3
 19.

1 Cor. 3
 19.

1 Cor. 3
 19.

1 Cor. 3
 19.

1 Cor. 3
 19.

the Lord b dispensed with the unclean
 & travellers, for keeping the Passover: yet
 if any were clean and not in journey, and
 neglected to keep the feast in the 14. of the
 first moneth; that person was to be cut
 off from among his people, because he
 brought not the offering of the Lord in his
 due season. And for the persons that should
 administer before God; if any that was not
 a Levite, and of Aarons line, did minister at
 the altar, he was to be slain. Therefore
 Korah (though a principall Levite) was kil-
 led of God, and all that took his part; for
 presuming to doe the Priests office, wher-
 unto he was not called. Such was the se-
 verity of God against the sinns, that Aro-
 boam and his followers, have made so light
 of.

4. *Nadab and Abihu* the sons of *Aaron*, being newly entred into the Priests office, (where to a many particular observāces were annexed,) failed but in one point, taking strange or common fire to burn incense, instead of hallowed fire from the Altar; and behold *m* fire went out from the Lord, and devoured them. When the Ark of God was in transporting to Jerusalem, upon a cart, &c the oxen shaking it, endangered the overthrow thereof: *Uzzah* a Levite that guided the cart, of a good intent to help the Ark, put forth his hand to hold it; *n* but the wrath of the Lord was kindled against him, and hee smote him that hee died there, because hee laid

he laid his hand upon the Ark, which was not lawful for him to doe ; God having charged the Levites, *o* not to touch the holy things, lest they died. The men of Bethshemesh; (a citie of *p* the Priests) when the Ark of God came home unto them out of the Philistims land, because they looked into the Ark, (which by the Law *q* they mought not doe,) the Lord *r* slew of the people of that citie, fiftie thousand men and three score and ten. So gealous hath God been for the transgression of euery rite and circumstance of his Law : that all mought learn to dread him, and haue care of his commandemens. Here was no place found for those distinctions of mortall finnes and veniall; fundamentall and accidentall; and other like quirks which the Serpent & his Seed have invented, to beguile mans heart. The soule that *s* sinneth shall die; *f* and sin is every *t* transgression of the law, *20.* the person that doth any sin with a high *t* the person that doth any sin with a high *1* hand, *u* blasphemeth the Lord, and must *u* be cut off from among his people; for *x* cursed is every man that continueth not in *x* all things which are written in the book of the Law to doe them; and *y* all the people must say, Amen.

5. The innovation then which *Ieroboam* brought in by his Kingly power, what colours soever could be set upon it, was loathsome idolatry. His assembling of Israel unto Dan and Bethel, was a double sin: a departure from God, and a schism from his people.

o Num. 41
5, 15.

p 10; 21. 4
16.

q Num. 4.
20.

r 1 Sam. 6
19.

f Ezek. 18
20.

t 1 Job. 34
u Num 15

x 30.
x Gal. 3.

y Deut. 27
10.

26.

people. From God they departed, by lea-
 a **Ps. 132.** uing Sion (a) where he loved to dwell, &
 12.14. which should be his rest for ever. There
 b **Ps. 27. 8.** was his b face and presence; there was
 g **Deu. 12.** his c name; there was his d heart & eyes
 5. perpetually. There e was the holy and
 d **1 Kin. 9** most holy sanctuary; with the Ark f of
 3. Gods strength, the Tables of the Testament,
 e **1 Kin. 8** the memorials of ancient benefits, the to-
 f **2 Chron.** kens of his loue and mercy, and mylterie of
 6.41. salvation; in the pot of Manna; the rod of
 Heb. 9.4. Aaron; the book of the Law; the Mercy-
 5. seat; the glorious Cherubims, and other g
 g **Heb 9.** like resemblances of heavenly things; not
 13. made by wit of man, but h by direction &
 b **1 Chron** pattern from God himselfe. So the leaving
 28.19. of these, was the leaving of God: wherefore
 i **2 Cron.** Israel now, is laid for to be i without the
 15.3. true God. *Ieroboams* calves, made to
 worship God by, were teachers of lies; being
 k **1 King.** called k Gods as resembling his presence,
 12.28. who was not there; and signifying his fa-
 12.28. vour, which l was farr away; as hallowing
 l **Hos 8. 13** the place, where *Satan* had his throne; and
 sanctifying the worshippers polluted by
 o **Hos. 12. 4** apostatise. So *Epbraim* was o fed with the
 wind, and followed after the east wind; for
 the golde Gods which *Ieroboam* made them
 p **2 Chron** were p *Diuels* unto God, and so esteemed
 xi.16. of his Saints.

6. The schism from their brethren, was
 a breach of that brotherhood and vnitie in
 faith and love, wherein God had set the twelv
 Tribes

Tribes of Israel, to grow up together as branches of *q* one tree, and members of *7* *q* Ezek. 17. one body; whose abiding together, was *17*. both good and pleasant; but the renting *Ep. 4. 4.* asunder, was a withdrawing: to perdition, *Psalm. 133* because Gods *u* soule had no pleasure in *Heb. 10.* them, *t* at forsook the *x* mutuall gathering together of themselves. As in the former, *Jeroboam* shewed *y* his foolishness, *x* *vers. 23* not knowing the way into the Citie of the *y* Eccles. Lord: so in this later he added to his sin, *10. 15.* doing that which the Lord did *z* abhor, *z* *Prov. 6.*

7 The pollution of the Temple, is but a *16. 19.* pretence: and the sanctitie of Bethel, rather in conceit, then indeed and truth. *Solomons* idolatry defiled himselfe, and all the patriarches; but not the Temple, wherein it never *4. 3. 19.* came. Or if it had come there, yet mought *5. 15. 16.* it have been, purged, as *(a)* it was in daies *Ec.* following. Or if it had not been purged, *b* *1 Chron.* yet could no other place be hallowed with- *17. 6.* out *b* the word of God: For who could *1 Tim. 4.* put his name there, and caule him there to *c* *Deu. 12.* dwell; but *c* himselfe; It was not *Solomons* *5.* sin, that gave *Jeroboam* right to the King- *4. 1. King.* dom: but the *d* word of the Lord, in the *11. 29. 31.* mouth of the Prophet: neither was it the pollution of the Temple, (if defiled,) that *e* *1 Chron.* could warrant the King to build him ano- *21. 18. 22.* ther; for God was to appoint both *e* place, *22. 1.* and *f* person: and without his *g* word, *f* *1 Chron.* nothing is lawfull in his service, So *san. 28. 2. 3. 6.* *Ec.* in Bethel there was none at all; but it *g* *1. 7. 38.*

h Hof. 4. was *h* Bethaven the house of iniquity. The holinesse which had been there of old, was

45.

only by relation unto God that appeared,

i Gen. 35 *i* and his Word which appointed an altar there; when his presence departed, and commandement ceased; it was as common as any other place. For this, God ordained

k Exod.

20, 24

an *k* Altar of earth to be made unto him, in the wilderness, and all places where he should cause his name to be remembered; that at their departure it might be defaced, not left for superstition.

8 Jeroboams supremacy in the Kingdom of Israel, could not bear him out in altering the ordinances of the service of God.

l Deu. 17 For he was a subject unto God, bound *l* to his fear, to keep all the words of his Law, as

19.

m 2 Sam. another man. Hee that bears rule over men, must be just (saith *m* the Scripture,) and rule in the fear of God. his heart may

23, 3

n Deut. *n* not bee lifted up about his brethren, nor he turn from the commandement to the right hand, or to the left. If he were in a

17, 20

straight, and saw himselfe in danger, hee should seek counsell of God; and not of his own heart, (as *Saul* did of a Witch;) for the heart of man is deceitfull about all

o Jer. 2. 13 things, and it is a double evill, *o* to forsake the Lord, the fountain of living waters, and to dig himselfe pits that can hold no water.

If he would worship God, he should ask of him how: for man is ignorant (if the Lord inform him not) what will please him. He

left

left not to the discretion of *Moses* or *Solomon*, (though wise and godly Governours;) any part or implement of the Tabernacle or Temple, or any of the services in them used. To *Moses* he told on the mountain, p the lawes and judgements which Israel should observ; hee shewed him a pattern of the Tabernacle and things therein, giving him this streight charge, q *look that you make these things, (even r all things,) after their fashion that was shewed thee in the mount*; and according to every point that the Lord had commanded, s so provided he the work to be made, disposed of, &c ordered, t *as the Lord had commanded Moses*.

p Exo. 20
22, &c.

q Ex. 25.
40
r Heb. 8.
5.

s Exo. 39

42. 43

t Exo. 40

16, 19, 21

23, 25.

27, 29, 32

u 2 Cbro.

29, 25

x 1 Cbro

28. 11. 12

13. &c

y vers. 19

9. *David* with the other Prophets that assisted him in ordering the Ecclesiasticall estate, and providing for the Temple, had their commandements also u by the hand of the Lord; and he gave to *Solomon* his son, (when hee charged him to build the Temple) a x pattern of the porch and of the houses, closers, galleries and chambers thereof;) and the pattern of all that hee had by the spirit) and for the courses of the Priests and Levites, &c for all the worke for the service of the house of the Lord, and for all the vessels of ministration; the weight also of gold for the candlesticks, tables, and other instruments; y all by writing sent unto him, by the hand of the Lord. Thus was there nothing left to their own will or wisdom: both matter and

C H A P. I V.

form of all things about Gods service, was
set down by God himselfe. Yea and at first,
when it was in Davids (a.) heart to build

1 Chron him a house; he durst not attempt it, with-
28. 2. Ec. out b. consent of the Prophet: and being
1 Chron forbidden of God, he desisted.

17. 1. Ec. 10. But Ieroboam would do things out
of c. his own heart; and that was his sin. He

c. 1 King. took d. counsell, but it was of men, not of
12. 33. God, nor of his testimonies, which had been

d. 2erf. 28. Davids e. counsellors: therefore f. shame
e. Psal. 119. did take Ephraim, and ashamed was Israel

24. of his own counsell. He made g. house of
f. Hos. 10. high places; but h. spake the Lord any one

6. word unto him about this matter? say Isra-
g. 1 King. el, (as the Prophet i. saith) forgot their Ma-

12. 31. kes when they builded temples: therefore
h. 1 Chron. k. their temples were destroyed. He ap-

17. 6. pointed places for publick worship at Beth-
i. Hos. 8. 14. el and Dan; but did the Lord l. chose them

k. Amo. 7. 9. (as Moses saith.) to put his name there, and
l. Deut. 12. there to dwell? Nay, they m. provoked

5. God with their high places, therefore their
m. Hos. 12. blood was poured upon them: they (n.)

14. went with their sheep and with their bul-
n. Hos. 5. 6. locks to seek the Lord, but they found him

not, he withdrew himselfe from them. He
made altars, o. but they were unth sin. He

c. Hos. 8. made postures of bullocks; but gave
11. God him any pattern or precept, as he gave

f. 1 Chron. p. unto Solomon? Wherefore their bullocks
28. 18. did q. cast them off; Gods anger was kin-

g. Hos. 8. 9. dled against them. He made a feast, but in
the

the moneth *r* which he had forged of his own heart; therefore God *f* hated and abhorred their feast daies, and would not smel in their solemn Assemblies, but turned their feasts into mourning, & all their songs into lamentation. He ordained them Priests; but their *s* rods had never budded, neither had they *u* *Vrim* and *Thummim* in their breasts. Himself *x* went up to the Altar to burn incense; but it was with *y* *Nadabs* fire. He offered sacrifices to the God *z* that brought them up out of Egypt; but God spake not to their fathers, when hee brought them out thence " concerning burnt offerings or sacrifices: but commanded them this, obey my voice and I will be your God, and ye shall be my people, and walk ye in all the waies which I have commanded you, that it may be well with you. This God, did *Ieroboam* *a*, cast behind his back; therefore evill came upon his house. He pretended ease to the people, that they should not goe so (*a*) far as to Ierusalem; but they went *b* even to Dan, a citie *c* remote, in the furthest part of the land. So turned they their backs upon the *d* holy Citie, where the Tabernacle *e* of God, and his dwelling was; and sought to the possession of the " hand maids child, polluted of old by *f* publick idolatry, therein erected, and long continued: whose Idol, *Ieroboam* now reneweth, doing *g* evill aboue all that were before him. Thus Ephraim

1 King
12.33.
Amos. 5.
21. 5. 8.
10.
Num.
17. 8.
u Deu. 33
8.
x 1 King
13. 1.
y Lev 10.
1.
z 1 King
12. 28.
a Jer 7.
22. 23.
b 1 King
14. 9. 10.
a 1 King
12. 28.
b vers. 30.
c Iudg. 18
28. 29.
d Nehem
11. 1.
e Pl. 76. 2
Gen. 36
56.
f Iud. 18
30. 31.
g 1 King
14. 9.

Hof. 5.3 *b* is become a harlot, Israel is defiled.

1 King. 13. *14* And all though God sent his Prophets ; with the word of power, to reprove Iero-

13. *14* *boams* inquiry ; yet hardned he his hart as did Pharaoh no threatning dismayed him ; no sign or miracle drew him to repentance.

But he scorned the Prophets, eluded Gods judgements, perverted his actions, and pleased himselfe in his evill way, because of his outward peace: not minding how oft times

k Esa. 57 the righteous *k* are taken away from the evill to come, when wicked men are *l* kept

1 Job. 21. unto the day of destruction, and shall be brought forth to the day of wrath. Yet

30. *m* **Pro. 12** could not this King be *m* established by wickednes; his idolatry was his overthrow.

3. *n* **Pro. 2.** for as a harlot it *n* flattered him with words, and drew him to forget the *o* cove-

16. *o* **vers. 17** nant of his God; so went he unto her *p* & *p* **vers. 19** returned not again, neither took hold of

q **Prov. 5.** the waies of life; but *q* dying without instruction, and going astray through his

23. *r* **Chro. 12** great folly. when *r* the Lord plagued him and he was dead, *s* **Nadab** his son was soon

13.20. *s* **1 King 15.25.27** kild in conspiracy, and after him, *t* all *t* **vers. 29** was swept away as dung, till all was gone;

u **1 King 14.10** the *x* dogs eating him that dyed in the ci-

14.10 tie, and the fowls of the aier, him that *x* **vers. 11** dyed in the field: for the Lord had said it.

CHAPTER V.

*Of the idolatrie of these times, far exceeding
Jeroboams.*

IT is the manner of men to bee more
equall and indifferent judges of other
times then of their own: the sins and sinners
that are past and gone, we readily blame;
but though the like or worse be in our
daies, we have not either skill to discern, or
courage to condemn them. We can easily
say, as did the Pharisees; *(a)* If we had been
in the daies of our fathers, wee would not
have been partners with them in the bloud
of the Prophets: and yet upon every occa-
sion we also are ready to fulfil *b* the mea-
sure of our fathers, walking in their finnes,
resisting, blaspheming, persecuting all that
speak against us for so doing. Example
hereof see in the Christian Church, after
the idolatry and overthrow of Israel: for so
far haue we been from taking heed by their
evils; as we have added unto all their sins; &c
it was but a little which they then did, in
respect of the huge masse of abominations
that hath since been heaped up, even *c* unto
heaven. *Rev. 18.*

2 And first the frame and constitution of
the Church, hath quite been changed from
the pattern given of God, confirmed, by
Christs blood, and erected by his Apostles

in all Nations. For loe the man of sin hath
joyned together many Parishes into one
Diocese, and many Dioceses into a Provin-
cional, & many Provincional into one Na-
tionall; and many nationall into one Oecu-
menicall or Catholike Church; of which
he himselfe will bee the *most holy Father*, the

See E- Bridegroom, Lord, Pastor, Rector, and Rock,
pistles to OF which Catholike society lo combined,
the Ch. in we finde no record in the holy Apostles,
Rome, Co- Writ, where every Congregation of the
vintb, E- Saints; is shewed in every Cite to be
phesus, & compleat in it selfe, a Church and a body
the rest of Christ, furnished with his power and
e 1 Cor. presence; every one under the guidance of
12. 27. b many Bishops, and not all under the go-
f 1 Cor. 5 vernment of one: joynd altogether i in
4. brotherhood, through k faith, love and
g Mat. 18 unity of the spirit, but not in one visi-
20. ble catholike Church, with a visible Head or
b Act. 20 Vicar, Lord, Papa, Patriarch, or Archpastor;
17. 28. but onely Christ himselfe walking among
Phil. 1. 1. them, overseeing their waies and works, and
Act. 14. approving or reproofing them.

23. This pfeudocatholike Church, or false
e 1 Pet. 5 Ecclesiasticall Monarchy, is an idol or beast,
9. bred in the bottomlesse pit, surpassing all
k Eph. 4. the abominations that ever stood up in the
5. Job. 17. land of the living: and had for the parent of
21. it, the Prince of Evil, in that old Set-
I Rev. 2. pent, who used his utmost skill, coning
e 3. cap. and bring forth this his
the grave & learned

learnedst Divines in their ages, to nourish
 with the milk of humane superstition; and
 the Princes of the earth to endow & adorn
 it, with the riches and jewels of all worldly
 glory: that when this Jezebel shewed her
 selfe on the stage of the world; shee made
 all men astonied at her majestie, enamoured
 the Nations with her beauty, bewitched
 them with her sorceries, and made them
 drunken with the wine of her fornications.
 The Forrest of Rome was the high place, *1 King*
 where this *Misplestesh*, or idol of horreur, *15. 13.*
 should have her seat; for there grew many
 fair trees, whose shadow was good to
 burn incense under: and there before time
 had other beasts been hatched and honou-
 red, whose image in this place must have
 reverence still. *Rev. 13.*

4 And here the myserie of iniquitie
 wrought contrary to *Ieroboams*, prevailed
 more, and continued longer: For he in poli-
 tic to settle his Kingdom, schismed or rent
 the church in twain, which God had conjoy-
 ned in one: but *Abaddon*, the king and pa-
 tron of this our idol, will have this false
 Church resemble the politie of Israel in
 monarchicall unity, to allure and gather all
 people hereunto. But as *Ieroboams* counsel
 was devilish to divide without God: so is
Romes doctrine Saranean, to conjoyn with-
 out Christ. The Church then was con-
 fined & within one little land, whose assem-
 bly was annual in the earthly Jerusalem, &
 where

CHAP. IV.

where the high Priest remained to reconcile them to God: but now the Church Catholick is dispred & over all, Ierusalem our mother *u* is aboue, and Christ our high Priest is *x* in the very heaven, there interceding for us unto God, & for any one citie to be as Ierusalem, the place of resort for all Saints on earth: or for any Arch-priest, or Vicar of Christ, to be his vicegerent, and rule in his sted: hee never appointed, neither entred it into his heart; but it is the excrements of the Popes wit, whereby in policy he would maintain the pomp and magnificence of his Diana; and in her his owe pontificality.

5. And that this Ladie might be made of perfect beauty, her friends haue devised to paint her face with this vermilion, that the goddesse, the *x* CHVARCH absolutely cannot erre, either in things absolutely necessary, or in other things which she proposeth to beleeved or done of us, whether they be found expressely in Scriptures, or not. Here vpon the trusting (*a*) in her own beauty, rather a pride and power, to *b* make Lawes Ecclesiasticall, to binde and constrain mens consciences: charging and obliging us, to *c* beleeve and trust her in all things. So this Idol of indignation, (being crept into a Gods throne, to be ludg and Law-giver, surmounteth far Ieroboams dumb calues, which had mouthes and spake not: for this image can speak, because she hath a spirit;

CHAP. V.

spirit: and exacteth worship of the inhabitants of the earth, that all should adore her, as mother, and mistresse of all the Churches; receive, beleev and obey her word, constitutions, canons, commandements, doctrines and decrees, without contradiction; because the truth of the faith as touching us, relyeth upon the churches authority, and whatsoever the Church alloweth is true, whatsoever she disalloweth, is false: and her word, is not altogether mans word, that is to say subject to error, but after sort the word of God. Out of this smoky furnace, have come the many heresies and whoorish doctrines of Free will, merit of works, limbus, purgatorie, pardons, indulgences, vowes, prayer to and for the dead, penance, pilgrimages, auricular confession, & extreme unction, with sundry other like, which by this Churches supreme authority, have been concluded Catholike, Orthodox and Authentick. Who seeth not now that Ieroboams Church, was but a Babe to this Beldam; for shee had no such soveraignty over mens soules, taught no such doctrines, neither made she any decrees till Omry was King (whose praise in the Scripture is this, that he did worse then all that were before him:) and he indeed made statutes which were observed in Israel: though nothing so many or so imperious as the mistresse of Rome hath made.

6 This Queen being thus set a loof on
the 7

f Cone.
Trident.
Sess. 21.
8,

g Bellar.
de Eccles.
milit. l. 3.

c. 14
b Bellar.
de verb.
Dei. l. 3.
c. 10:

i 1 King.
16. 25
k Mic. 6.
16

l Rev. 18.
the 7

the high places of the earth, is far taller then
m Dan. 3 the golden image *m* that *Nebuchadnezzar*
1. set up in the plain of *Dura*; for her hand &
scepter reacheth up unto heaven, where
she ruleth among the canonized Saints:
n Rev 17 and the very tail of her *n* beast whereon
3. 2. 12. 4 she rideth, can draw down the starrs unto
n Rev. 17 the earth. This is the woman whom *o*
3. 4. *John* saw in the wilderness, arrayed in purple
and scarlet, and guilded with gold and pre-
cious stones and pearls, with a golden cup
in her hand, full of the filthinesse of her
p ver. 18 fornication: even the *p* great citie (*Rome*)
then reigning over the Kings of the earth.
q Concil. From this common mother, (as her *q*
Trident. children doe entitle her,) came all the
Seff. 18. bastard idols into the Christian world: for
n Rev. 17 she being *r a whore*, sitting upon many
1. waters, that is, *s* peoples, multitudes, na-
soer. 15. tions and tongues; she was *t* set on fire with
e Exe. 23 her lovers; the neighbour nations, that *u*
5. came to her into the bed of love, & defiled
u ver. 17. her with their fornication; (for they went
x ver. 44 in unto her *x* as they goe to a common
y Psa. 106 harlot,) & she *y* learned their works, and
35. 26. served their idols, which will be her ruin.
z Bellar. 7. Of the Jews she hath received *z* one
de Rom. high Priest, (not *Iesus Christ* the true High
Pont. l. 1. Priest entered into the heavens, but a sup-
r. 9. posed vicar of his, having " two horns like
" *Rev. 13* the Lamb;) to be the chiefe Governour and
21. Monarch Ecclesiasticall: and he entjerth
" *Durad.* " once a year into the most holy of the Po-
pish

pish Church, as the other did into the most
 Holy of the Jewish Tabernacle. From the
 glorious attire (a) of Aaron and his sons,
 as Ephod, Robes, Girdles, &c. she hath
 learned to deck her b Priests with copes, sur-
 plices, stoles, girdles, amices, albs, and other
 like ornaments. She imitateth their Ark,
 which had the Tables of the covenant; with
 c her ark or tabernacle the Pax, which hath
 the Sacrament of the Eucharist: their can-
 dlestick & seven burning lamps; with d her
 candles, torches, tapers: their e sprinkling
 water of purification; with her f holy wa-
 rer: and in many other particulars, of
 Temple, Altar, Oil, Laver, Fire, &c. g
 she followeth her footsteps, and lodgeth
 more then did the false Teachers in the h
 Apostles daies. Which things in Israel had
 their holy use and end, untill Christ came in
 the flesh: but since are dead and abolished,
 as i beggarly worldly rudiments; though
 this whoremother of Rome reviveth them
 by her Art, and for her fleshly pleasure; whi-
 les her self and her friends goe a whoring
 after these Jewish ceremonies.

8 But she had not her fill, by desiring her
 selfe with Jews: therefore she sought to
 take her pleasure of the Gentiles round a-
 bout her, far and neer: and decked her bed
 with all their abominations, And first she
 fell in love with Egypt: where Israel of
 old committed fornication, and had the k
 breasts of her virginity bruised. For where

rational, h
 6. c. 75.
 e Ex. 28.
 2. 4. 40.
 b Durand
 rat. 1. 3. c.
 1.
 c Durand
 l. 1. c. 2.
 d Durand
 k. 1. d. 1. r.
 e Nam. 1
 19. 9. 30.
 f Durand
 l. 1. r. 7.
 g. 1. r. 10.
 h. 1. r. 10.
 i. 1. r. 10.
 k. 1. r. 10.
 as the

*1 Plato in
Politic.*

1 Chr. 5.

2.

2 Num.

18. 1. 7.

2 Chr.

27. 16. 17

18. 19.

2 Mat. 20

25. 26.

Luk 22.

25. 26.

4 Bellar.

de Rom.

Pont. 1. 9.

6. 9.

7 Plutarch

Quest.

Rom.

as the Egyptians commingled the Kingdom
and Priesthood; the Civill Magistracie, and
the Ecclesiasticall Ministry in one persons
and would have all their Kings to be also
Priests, as I Writes doe record: with this
goodly invention, the whore of Rome is
enamoured, and joyneth, or confoundeth
the Magistracy and Ministry, Princedom &
Priesthood, in the persons of her Popes, Car-
dinals, Bishops and other Church Princes.
And although God in the Law distinguished
the office of the King and Priest, constitu-
ting one in *m* the Tribe of Iudah, the other
n in Levi; so as one mought *o* not inter-
meddle with that which belonged to an-
other: and Christ in the Gospel hath plainly
p forbidden his Ministers to have the au-
thority or titles of politicall Princes: yet plea-
deth this Babylonish Queen, that it is not
against Gods word *q* for one man to be a
Prince Ecclesiasticall and Politicall toge-
ther: and so she and her daughters practise
to this day, In which point she is more abo-
minable and polluted now professing
Christianity, then shee was of old when she
professed Paganism: for the heathen Priests
or Flamins in Rome, were not permitted
to have any Magistracie: because (as the
r Philosopher by light of reason reasoneth,)
it could not be, (the actions of these offices
being so divers and different,) that one man
should perform both at one time: but needs
it must fall out, when both duties were to be
done

done together, that one should be omitted; and so sometimes God not to be duly served; sometimes the Civill state should suffer damage.

9 Again this Romish Babylon doeth on the ordinances of Babel in Chaldea: for as there they *f* had images of silver and gold, wood and stone: to which *s* they bowed and worshipped; and which were representations of the Gods and Saints whom they adored; to weete of *u* Bel (which was *x* Jupiter,) and Nebo, and *y* Succothbenoth & other the like: evē so hath idolatrous Rome ordained to have in her temples, *z* images of Christ, of the virgin Mary, and of other Saints, which idols must have *their due honour and worship*, because the honour which is given to them, is referred to the prototypes whom they doe represent. And these abominations she (*a*) kisseth as idolaters of old, were wont to *b* kisse the calves; ligh- teth Tapers before them; as the Babylonians did *c* candel before them, their images censerth them, as the Heathen Romans were wont to doe *d* their statutes; kneeleth, fallerth down, and prayeth before them, saying *e* Our Father &c. as idolaters of old, *f* said to a tree thou art my father; and to a stone, thou hast begotten mee. Teaching her children further; that these *g* images are to be worshipped, not onely by accident or improperly, but also by themselves and properly. so as they doe terminate or end the worship.

fler. 10.
3. 9.
1. 1. 44.
11.
u Isa. 46. 1
x Herodotus
Clio.
y 2 King.
17. 30.
z Concill.
Trident.
Sess. 25.
a Concil.
Trid. ibid
b Hof. 13.
2.
c Baruch.
3. 8.
d Cicero.
Offic. l. 3.
e Careobis.
Conc.
Trid.
rrati, de
Orat. Tit
Quis oran
dus sit.
fler. 2. 27
g Bellar. de
imog. l. 2.
c. 21.

as they are considered in themselves, and not
onely as they bear the part of the exemplar or
person represented: yea, saying of an image,

b Synod.

Nicen. 11

Act. 4

Isa. 44.

17.

Ha. 2, 19

1 King.

22. 28

m Alexad

ab Alex-

andr. 1. 2.

c. 22.

n Philostr.

de vita A-

polon. 1. 6.

c. 9.

o Herod.

Clio.

p Corn. Ta

cit. de mor

Germ.

q Plutarch

ma, the King

in Numa.

r Bellar. de

imag.

Sand. 1. 2. r

c. 8.

b This is Christ; as paynims said of theirs,
i Thou art my God. But woe unto them (k
from the Lord) that say to the wood awake
to the dumb stone, rise up. Herein this
Catholike Church exceedeth the devotion
of *Ieroboam* son of *Nebat*, who worshipped
by the Calves, *l* the God which had
brought them out of Ægypt, and not any
other Saints, much lesse the images them-
selves. Yea in this kind, she passeth sun-
dry of the Heathens, and her own Prede-
cessors; for *Licurgus* the Lawgiver of
Lece demonia, and institutor of many cere-
monies; *m* ordained no images in his Re-
ligion; but forbad the forms of men, or o-
ther living creatures to be given to the
Gods. *Apollonius*, a Philosopher, *n* found
fault with the foolish and absurd images in
many places, and thought it more honou-
rable if the Gods had no images at all. The
Persians had *o* no images, for they thought
it a madnesse to worship God by such. The
Germans in their paynisme *p* held it un-
lawfull to paint their Gods on wals: or ex-
presse them in any humane shape. And *Nu-*
ma, the King of the antique Romans *q* for-
bad the to think that the image of God, had
the shape of a man, or form of other living
creature. Yet Rome that now is, alloweth
the image of God the Father, in form. of an

old man : and of the Holy Ghost in form of
a dove. Though the holy Prophet inveigh-
ing against this vanity ; demandeth, *To*
whom will ye liken God : or what similitude
will ye set up unto him ? And though the
learned : *Heathen* by light of nature, ap-
proved the practise of ancient Rome, wor-
shipping the Gods without any images al-
most two hundred yeares; and blamed those
that first brought images, as authors of er-
rour, and causes of impiety; yet such is the
love of that whorish Church to these tea-
pers u of lies, the counterfeits of God; as she
adoreth them , or the divill in them , so
fulfil that which is written of her, that men
would x not repent of the works of their
hands , and of the worship of devils , and
idols of gold and of silver, and of brasse and
of stone , and of wood, which neither can
see, neither hear nor goe.

Isa. 40.

18

Vatro
in August
de civit.

Dei. 1. 4. 6

34.

u Hab. 2.

18

x Rev. 9.

20

10. In another point also , hath our Ba-
bylons zeal , surpassed *Ieroboams*, to weer,
in her Clergie , and multitude of Church
officers, For *Ieroboam* had none but sim-
ple y Priests , to say and doe the Divine
service in his high places: But our *Iezabel*
hath founded Priests and Arch-priests,
Lord Bishops and Arch-bishops , Deaus
and Arch-deacons , Suffragans, Cardinals,
Patriarchs , and Pope. Abbots , Friars,
Monks, Seminaries, Jesuits , and a numbe-
moe Chemarims , her Ecclesiasticall senate,
to guard her throne , to fight her battels, to

1 King.

12. 31

retail her wares, and to satisfie by them her
 2 Ezek. r6 superstitious lutt, which hath been even in-
 28.29. satiable, as was 2 the whores of Israel. And
 d Bellar. Priapus the Pope is (a) bridegrom of this
 de Rom. ipowse, and hath preeminence over all, to
 Pont. l. 2. powr out his fornications upon her, by his
 c.31. doctrines, canons, rites, ceremonies, de-
 b Bellar. lb crees and decretals: for he is b head of this
 e Bellar. de Church, and Prince of the Priests, Father &
 Pon..l.4. Doctor of all Christians, and Bishop univer-
 c.3. sal, who c when he teacheth the whole Ch.
 d Ibid.c. 5 in things pertaining to faith, cannot err by
 e Ibid.c.15 any hap or chance; & d not onely in matters of
 f 16. q. 1. faith, but in precepts of manners also prescri-
 Quicunq. bed to the whole Ch., he cannot err: & his wife
 In gloss. the catholick Ch. e hath alwaies beleaved,
 g 15. q. 6, that he is a true ecclesiastical Prince in the
 Autorit. In whole ch. who can of his own authority, with-
 gloss. out consent of the people or counsell of the
 b Extra de Priests, make lawes which binde the conscience,
 transc. cā judg in causes ecclesiastical, as other judges
 episc. Quā do, and punish also the disobedient. And his
 in glossa. lawyers have born men in hand, that this
 i Extra de Pope may dispense against f the Law of
 rōces. Preb God, and against g the law of nature; even
 Proposuit. with al the precept of the old & N. Testam;
 In gloss. (Summ. Angel. in di. Pap.) that his bare wil
 k Dist. 81. must b bee holden for a law; & whatsoever
 si qui sunt he doth no man may i say to him, why doe
 In gloss. you this? And whosoever obeyeth not his
 l Cū inter precepts, k incurreth the sin of idolatry Fi-
 In gloss. nally, to lift up their blasphemy to the high-
 extr. lob. est; they honour him with this title, l our
 22. God the Pope, And

And although this Romish Synagogue hath received some of her jolly Church Prelats, with their exorbitant power, by imitation of her Heathenish Predecessors *Romulus* and *Numa Pompilius*, *m* who made *m Livius* *Flamins*, *Archflamins*, and a *Pontifex Maximus* to sacrifice unto the Gods; and some of their ceremonies from other Infidels, as the shaving of Priests crowns, like *n* the Priests of *Isis* & *Serapis* in *Ægypt*: yet neither, antique Rome, nor *Ægypt*, nor *Babylon*, nor any nation in the world, ever founded such a pompous Hierarchie, such store and variety of Divines, Friars, Priests, Prelats, and religious persons, as this latter *Babylon*; whose clergie flyeth about like a cloud of Locusts, to molest the world; and came out from the deep of the bottom-*o* *Rev 9.* lesse pit.

11. As be her deep Divines, so is her divine service, above all that ever superstition hatched in any age. For as it is in *p* *Babels* language, an unknown tongue, so is it an idol wholly made (as the Scripture speaketh) *q* according to her own understanding, & is all the *q* *Hof. 13.* work of the craftsmen, the Prelates & Popes, the lovers of this whore, who have patched together in their severall ages, the Jimms of this deformed monster, the Masse *r* *Concil.* and Canon thereof, (a *r* sacrifice for the *Trident.* sinns of the quick and the dead,) with the *Sess. 22.* Letanie and Collects, Anthemes and *Re-c. 2.* sponds,

sponds, hymes and songs; some of the
 canonicall Scriptures, and some of apo-
 cryphall writings of men; and in this Lei-
 tourgie God and his Angels, and Apostles,
 and Martyrs, & Confessors and he Saints:
 and she Saints, (and some that had Satans
 sanctitie,) are wrapt up together in a long-
 some stage-like worship, with organs and
 musick to make them al merry; as [Nebu-
 chadnezar with melodie celebrated the de-
 dication of his golden image. Which
 proteste and Missal, these artizens haue
 framed, not by example of God in the Law,
 who prescribed no such leiturgie by Moses
 or the Prophets; nor of Christ in the Gos-
 pelt; nor of Ieroboam and Israel of old, for
 they forged no such idol: nor of the Turks
 at this day who haue no such written wor-
 ship: nor of the Heathens of old, that I ever
 heard of, but 'it is their own device and for-
 gerie, provoking God most high to jealousie
 and wrath.

† Ezek.

16.23.

u Hoc est

enim cor-

pus meum

& Cultu

larria

Cencil.

Trid. Sess

13. can. 6

II But above all these sinns, and beyond
 all wickedness that ever was invented in
 any age: this catholick mother († woe woe
 unto her saith the Lord God) hath made
 her a God, not of gold and silver, but of a
 wafer cake, by a charm of u five Latin
 works: and this transubstantiated idoll, she
 falleth down before, and adoreth as her
 Maker: anathematizing and cursing all that
 shall deny this idol of indignation to be
 adored with the highest degree of wor-
 ship,

ship, which is proper to God himself; for it is her God, as she singeth in her Roman missall,

y Plagas sicut Thomas non intueor:

Deum tamen meum te confiteor.

Wounds as Thomas did, I doe not see:

Yet doe I confesse thee my God to be.

y Ritbmus

S. Thomas

ad sacr. Eu

charist.

And this badden God, her children eat, even flesh, bloud and bones, (more vile then Canibals,) and devour their maker, (even *z* their Lord and their God) in their *z* Briss. own carnall conceit; vanishing in their vanity more then the Hethens, who thought *Motiv. 26* (*sa*) none was so witlesse as to beleev, that that *a Cicer. de nat. Deorū* which he eateth is a God.

13. And further to manifest her madnessse unto all men, this insatiable whoor doteth on, and adareth the Divils own engin, the Crosse or Gibbet whereby he killed Christ the Saviour of the world. For the curse of the Law, *b* wasto be done away *b Gal. 3. 13* by a cursed death upon a tree, on which, who so was hanged, *c* the curse of God *c Deut. 21* was upon him. This death the innocent *33.* Lamb Christ Iesus suffred for our sakes at the hands of wicked sinners, Pilate and the Jewes, the children *d* of the divill; who *d Job. 8. 40* used all exquisite torments to make his death miserable, crowning him with thorns, peirceing his hands, feet and side, with nails and spear, and hanging him on a tree, to have him die. And this tree, these thorns, nayls, yea other counterfeits of them,

them, are for killing of Christ, honoured of these Babylonians, with as good a ground and devotion, as the *Ophites*, or *Serpentaries*, are e said to honour the Serpent, the

† Orig. *cont. Cel-* divils instrument for to bring man f to the
sum. l. 6 knowledge of good and evill. And that all
 f *Gen. 3.* the world mought take notice that Rome is
 g *Rev. 11* g the citie where our Lord was crucified, the
 8. Romanists doe proclaime, h that the
 h *Bellar. de imag.* crosse was the *Altar*, wheron the great sa-
 crifice Christ was offered: whereas the Scrip-
 ture teacheth that the bodies i of those
 c *27.* beasts whose blood was brought to make
 i *Lev. 16* reconciliation in the holy place, were burnt
 27. without the host of Israel; (and not on the
 † *Exo. 40* Altar, which stood † before the dore of
 6. the Tabernacle;) according to which fi-
 k *Heb. 13* gure, k Iesus also (that he mought sa-
 xi 12 tisfie the people with his own blood,) suffred
 l *vers. 13* without the gate of Ierusalem, which was a
 m *Exo. 40* l reproch, Yet will these Godeaters, and
 10. crucifiers of our Lord, make the cursed
 n *Mat. 23* crosse to be the m altar most holy, and so
 19. greater then Christ the sacrifice; as being
 o *Officium* that which sanctified him, for the n Altar
 S. *crucis.* sanctified the offering. And hereupon they
 o *crux* o call the crosse blessed, and ascribe unto it
 benedicta worthinesse to bear the talent of the world;
 que sola they p account it among the most precious
 fuisti dig reliques, and not onelie the whole, but every
 na porta peace therof; they adore it, salute it, pray
 re talentū unto it, and trust therein for salvation, cry-
 mundi, ing;

Go. p *Bellar. de imag. l. 2, c. 26.*

ing; q Hayl O crosse our enely hope, increase
thou to the godly righteousnesse, and unto sin-
ners give pardon; r Save thou the company,
gathered together in thy praises. Yea, the
very sign of this idol made in the aier, upon
the forehead, or over any other thing, is
s sacred and venerable, hath force to drive
away Devils and doe many like feats. Where-
fore this abomination hath prevailed above
other, and is like Beelzebub Prince of the
Divils, the badg of the beast and character
of Antichrist, imprinted in Churches, Chap-
pels, Altars, houses and high waies; in
books and writings, in word, prayers, sa-
craments, in garments, bodie and soules
of men, both quick and dead, and other
creatures: nothing is well hallowed with-
out it, no t Sacrament perfect without it.
This great honour hath the crosse, because
the Divill killed our Saviour by it: so that
marvel it is, how Iudas lips scaped honour,
seeing he also was Satans instrument to be-
tray Christ with a kisse. Wherefore this
spirituall u Egypt, the pseudocatholick
Church, deserveth more to be branded by
some Satyrist, for worshipping monsters;
then the first Egypt, whose lesse impiety
x a heathen Poet did deride.

14. Moreover, to fill up her cup with
abominations, this Witch hath learned of
the old idolaters to worship y the Queen
of heaven. For by her power, fetched out of
the bottomlesse pit, she deifieth, or rather y Ier. 44.

q Brev.
Ro. Sabb.
inbebdom
4. quadra
ges.
r lb. infest
invent.
G exalt.
S. crucis.
f Bellar.
de imag.
l. 2. c. 29.

t As saith
Pope Ste-
ven 5. p.
Conf. d. 5
Nunquid

u Rev. 11
8.

x Quis
nescit Vo-
lusi Bisbi
nice qua-
lia dems
Egyptus
potentia
colat? Sc.
Iuvenal.
Sat. 15.

Ier. 44.

a Epist. a
 Bomb. lufferable blasphemies ; intitling her *Ladie*,
 Leon. 10. Queen and a *Goddesse* ; hayling her for (a)
 nom. scrip Queen of heaven, *Ladie of Angels*, mother of
 13. epist. grace and mercy ; life, sweetness, hope, and
 17. what not : and together with her, she invo-
 c. Offic. B. cateth the Angels, Apostles, Martyrs, Con-
 Mariæ re fessors, Popes, Bishops, Virgins, &c. and
 format. prayeth God, that b by the merits and
 b Ibid. O. prayers of her Popes, she may be delivered from
 the fire of hell.

15. And as the Hethens had their Gods
 de sanctis and Goddeses of divers ranks, c supreme,
 e Apulei- inferiour, and middle ones called *Dæmones*,
 as l. de by whom as by mediators and intercessors,
 Deo So- they thought mens desires and merits did
 creis. come unto God : so hath this synagogue of
 Satan *Divas* and *Divas*, Saints of all sorts,
 whom she hath d canonized, to be called
 u Bellar- upon in her publick prayers ; to have temples,
 de sancti. altars, feast daies, dedicated and kept unto
 l. 1, c. 7. their memorie, and many other honours ;
 acknowledging them to be mediators betwē
 God and men ; and hath dealt with these *Di-
 vi*, as the ethnicks did with their *Dij* & *Dæ-
 mones*. For as each country and citie among
 them had their speciall Gods or Goddeses
 to protect them ; as for *Ephesus*, *Diana* :
 for *Athens*, *Minerva* : for *Paphos*, *Venus* :
 for *Delphos*, *Apollo* ; for *Rome*, *Remus* &
Romulus ; for *Babel*, *Bel* : for *Ægypt*, *Isis*
 & *Osiris* ; and the rest in like manner : so
 the mother of Rome, in stead of tutelar
 gods,

gods, hath got her self *Peter* and *Paul*, hath procured & appointed *S. George* for England, *S. Andrew* for Scotland, *S. Patrik* for Ireland, *S. Denys* for France, *S. Iames* for Spain, *S. Martin* for Germany, (insted of *Mars* their antique patron) *S. Marke* for Venice; the three Kings for Colen; and so for others. Moreover she hath *Iodocus* and *Vrbannus* for corn & wine, as the Heathens had *Ceres* and *Bacchus*. Her Mariners now have *S. Nicol.* and *S. Christop.* to be their Pilots, as the ancient Pagans had *Castor* and *Pollux*. Her Scholars now have *S. Gregorie* and *S. Katherine* to sharpen their wits, as Poets of old, had *Apollo* and *Minerva*. Physicians and Chirurgians now are aided by *Cosmas & Damian*, as of old by *Aesculapius*. *S. Wendolin* wardeth the sheep, as *Pan* the shepheards God was wont: and other artizens have their special Patrons to pray and trust unto; and beasts their severall guardians: not so much but the very whores have *Mary Magdalen*, and *Afra* to sacrifice unto, if they will, as elder daies had *Venus* and *Flora*: and almost every disease, hath a speciall Saint appointed for Surgeons. And thus is fulfilled that which is written, *e They followed the* 2 King. 17. 15.
Heathens that were round about them concerning whom the Lord had charged them that they should not doe like them. Yea the Heathens doe come short in their count of celestial Gods, with this catholick whore; and she exceedeth those of whom it is written,
f accor-

f Jer. 11.

31.

f according to the number of thy Cities are
thy Gods O Iudah, and according to the num-
ber of the streets of Ierusalem, have yee set
up altars of confusion.

g Hos. 10.

5.

b Sacra
cerem.ec-
cles.Rom.
1.1.Tit.7

i 1 King.

12.32.

33.

16 As for Ieroboam, he dares not shew
his face befor this beast his successor; for his
inventions compared with hers, are not one
to a thousand. What were his two Calves
to the infinite images of this strumpet? Nay
her Lambs of wax, are more worth then
his g Cowes of gold: for every immacu-
late Agnus Dei, or Lamb of God, that this
Witch maketh of Virgin wax and holy
water, hath b the same vertue against all
devilish wiles and guiles of the malignant
spirit; that the innocent Lamb Iesus Christ,
delivered our first father Adam with, from
the power of the Divill. But Ieroboam
doubtlesse had no skill at all, to make such
idols of proof. Again he forged but one;
feast out of his own heart, to make merry
with his images once in a year: whereas
this our purple Queen, hath made many
moe holy daies then there be moneths (that
I say not weeks) of the year, in honor of
her Ladie and all her Saints: and these,
some of them, correspondent to the Pay-
nim festivities; as Christmas, Candlemas.
Fasgon or Shrouetide, according to the
times & customes of the Gentiles. Saturnal,
Februal and Bacchus feasts. For unlesse it be
she would imitate Heathens, she can hardly
shew any cause at all, why she celebrateth
her

her Christmas in the end of December, and
her other feasts at answerable times: seeing
in all likelihood Christ was born *k* in Sep- *k* Beroald
tember rather than in December; but here- *Chron. l. 4*
in the Churches authority which cannot *c. 2.*
err, must bear out all lies and forgeries.
Vnto these she hath added fair temples,
high, altars, and other devotions moe then
can be told, much more effectually then
were Jeroboams. For his chappels and high
places were simply to worship God in:
but whersoever any of our *lexebels* Chur-
ches be, it is surely no other then the house
of God and gate of heaven. And needs must it
so be, seeing it is hallowed with exorcised *l* Pontific
or conjured salt, water, ashes and wine, *Ord. de*
which have vertue so to consecrate that *dedec. 1. 3*
Church, as that it may drive away all *consec.*
the Devils tentations, every fansie, wile and *Eccl.*
wickednesse of Diuinish fraud, every unclean *in Ibidem*
spirit, and power of the enemy, and to root
out the Feind himself with his apostatical
Angels: and also by the merit of the Virgin
Mary and N. he Saints vnto whose honour
and name the Church is founded; and of
all other Saints, God is intreated to visit
that place, & by infusiō of his grace to purifie
it from all pollution, and to conseru it, being
purified, & that spiritual wickednes may flee
from thence. Which being granted, (as can-
not, I think, but be by so many Saints inter-
cessiōs) it is impossible now that any idola-
try should be committed in such a Sanctu-
ary whose

¶ Ibidem. whose first stone is layd by a Bishop is the faith of Iesus Christ, that the true faith & fear of God and brotherly love may there flourish. Such powerfull works as these none of Ieroboams Bishops could turn their hands unto : for they were but novices in Satans school, and had never well learned the art of exorcism or conjuration, which the sorceresse of Rome, by long practise and experience hath attained ; being grown as cunning in these feats, as she that was mistress of her art, & sold the nations through her Witchcrafts.

o Nahum
3.4.

17. For by these and innumerable moe inchantments of Idolatrie, (which the day would not be enough to reckon up,) this Circe, the Ladie of the pseudocatholicks hath intoxicate the earth, that the inhabitants *p* are drunken with the wine of her fornication; doting upon her reverend clergy, her devout service, her sacred ceremonies, her hallowed Churches, her Saints reliques, and other like amatory potions; wherein Christianism, Iudaism and Paganism are tempered and mixt together, in the golden Babylonish cup of her abominations.

p Rev. 17
2.

q Rev. 17
16.

18. Hence is it, that the reliques of this Romish idolatry, are so fast retained among some which yet *q* hate the whore, and eat her flesh; and burn her with fire. Of her have they received their Diocesan, Provinciall and Nationall Churches. Of her have

have they learned to make porresses or Lei-
 tourgies, reading and singing their prayers
 upon a book with organs and melodie. Of
 her institution have they their solemn fetti-
 vities of Christs, Angels and Saints daies,
 with their fasting Eves. Other hand have
 they taken their Archbishops, Lord Bishops,
 Suffragans, Archdeacons, Parsons, Vicars,
 & a great many moe of her royall retinue.
 From her haue they had their Ch. Chappels,
 Ministers, baptized bells, hallowed founts,
 and holy Churchyards; though some of
 those high places are of more antiquity, as
 having been built and dedicated to the Hea-
 then Divils. Finally, from her, have been
 received lands, livings, tithes, offerings,
 garments, signes, gestures, ceremonies,
 courts, canons, customs, and many moe a-
 bominations, wherewith have been enriched *Rev. 18.*
 the *merchants* of the whore, and all that *15.*
 sail *f* with ships in her sea. Thus with all *vers. 19.*
 the evils before mentioned, and others moe
 then can be told, which are very *Gillulim*
 the loathsome idols and excrements of the
 Queen of Sodom, and the filthinesse of her
 fornication; hath she dishonoured and blas-
 phemed the God of heaven, and all that
 therein dwell; with them she defileth the
 consciences of men; with them she de-
 lighteth and solaces her selfe in fleshly ease
 and pleasure: till in *one* houre, she and *Rev. 18.*
 all her riches, pleasures, wares, merchan- *8. 19.*
 dise shall perisb; and that be again fulfilled,
 which

which was said by the Prophet, *Now shall
Exek. 23. she and her fornications come to an end.*
43.

CHAPTER VI.

A Conclusion Dehortatory from this sin.

THE wares of idolatry being so common and universally spread by the merchants of the whore, and conveighed into all nations: it cometh to passe that many are interested in this Mart, buy and sell, partake and communicate with these evils; not being a ware of the danger they come into hereby. To warn them therefore of the mischief ere they fall into it, or to help them out if they be fallen, have I penned this Treatise: & add; to the things fore written, these few advertisements.

2 This sin is direct against the Majesty of God, whose honour is to be regarded above our own lives; above the peace or tranquillity of nations. The sin provoketh the anger of God, as adultery provoketh the rage of a man injured in his private bed. As he (a) will not spare in the day of vengeance, and can not bear the sight of any ransom: so the Lord is a b jealous God, and visiteth the sin of the fathers upon the children, even to the third and fourth generation of those that hate him.

a Prov. 6.

34.

b Exod.

25.5

3. Id.

3 Idolaters, as they are shut out of the title of the Lord, the Church of Christ, the heavenly Ierusalem; so have they further this doom against them, they shall not inherit the Kingdom of God. The communicating with idols, depriveth men of communion with God; for there is no fellowship of righteousness with unrighteousness, no agreement betwixt the Temple of God and idols. The partakers therefore in this evill, (though perhaps not authors, inventors, nor open maintainers of the same,) shall come unto shame and confusion before God; for all that are of the fellowship thereof, shall be confounded.

4 Polly is a blot and shame unto men, which they say would shun; but wisdom is mans honour; and maketh his face to shine. Of all foolishnesse, idollatry is the greatest; depriving men of sound judgement in the best and heavenly things, and polluting their minds with habituell vanity. Therefore is this vice resembled by a foolish woman, ignorant, and knowing nothing, yet troublefome and talkative; lowd in her babling; of a smooth and flattering tongue, and her mouth more soft then oil; yet cruel also and malicious, hunting for the precious life of a man, bringing him to beggery, dearch and hell. But true religion, or the fear of the Lord, is resembled by wisdom, which uttereth her voice to the children of men, and

n vers. 8. keth of excellent things; the words n of her
9. 10. 11. mouth are all righteous and plain; her in-
structions better then fine gold, and all her
pleasures are not to be compared unto her.

o vers. 33 Blessed o is the mā that heareth her, watch-
34. 35 ing daily at her gates, and giving atten-
dance at the posts of her dores: for he that
findeth her findeth life, and shall obtain fa-
vour of the Lord, but he that sinneth against
her, hateth his own soule; all that hate her,
love death.

s. To worship and serv the Divill, is a
thing horrible in religion, and even in na-
ture: worthy of vengeance from the hand of
God, Though al manner of sin pertaineth to
the Divels service: yet idolatry above all is
counted and called the worship of Divils, &
so shall be punished. The Heathens albeit
p Rom. 1. they p had some knowledge of the true
20. 21 God, and worshipped q him ignorantly;
q Act. 17. yet their worship is reckoned to Satan, for
23. r the things which they sacrificed they
r 1 Cor. sacrificed to Divils, and not unto God. Je-
30. 20 roboam made account he served the true
f 1 King. God, s even the God that had brought
12. 28. Israel out of Ægypt land: notwithstanding
t 2 Chron. the Lord hath thus testified of him, that they
11. 15. were o Divils which he made, when he
u Exod made his calves, for to worship God by.
32. 1 Eccl. And Israel before him made u a calfe for
like use; but Moses doth blame them as
x Lev. 17 having offered unto x Divils, and gone
7. a whoring after them: and prophesyeth that
their

their children ; would also run into like *Deu. 32*
 blood. Antichristians would seem to bee *17.*
 worshippers of God ; yet the Holy Ghost
 chargeth them to γ worship the Divels, γ *Rev. 9.*
 when they think to serv God by idols. For *20.*
 asmuch then as all idols are Divels , though
 fools count them Saints : to partake with
 them , is to forsake God , and to bring our
 selves into Satans damnation : for the Spi-
 rit hath protested, that wee (*a*) cannot drink *1 Cor.*
 the cup of the Lord and the cup of Divels ; *10. 21.*
 we cannot be partakers of the Lords Table,
 and of the table of Divils.

6. Many fearfull judgements are threat-
 ned of God, against this sort of sinners, and
 have come upon them. By Moses he *b* de- *b* *Lev. 26*
 nounced hattle, fearfull , and consuming *16.*
 plagues, aches, and boches , and incurable *Deut. 28.*
 sicknesse, sore diseases and of long du- *35. 39.*
 rance ; which punishment hee brought e- *Ex.*
 ven upon the *c* Kings for their idolatry. *c* *1 Chro.*
 Hee threatned famine and drought, *d* ma- *21. 18.*
 king heaven as yron , and earth as brasse, *19.*
 that the land should not give her increase , *d* *Lev. 26*
 nor trees their fruit ; as came to passe in the *19. 20*
e daies of wicked Ahab, when reaven was *e* *1 King.*
 shut , three years and six moneths , that it *17.*
 sent down neither rain nor dew , wherby *Luk. 4. 25*
 great famine was throughout all the land,
 because they had forsaken the Lord , and *f* *1 King.*
 followed *Baalim*. Wilde *g* beasts he me- *18. 18.*
 naced to send upon them , which should *g* *Lev. 26*
 spoil them and their cattell, and make their *21.*

high waies desolate: of which plague they
 17. 25. *h* 2 King 17. 25. *h* sent Lions among them
 20. which slew them. He said: he would send
 3. *Leuit.* the sword upon them, which should avenge
 28. 25. the quarrell of his covenant: and this pla-
 12. 5. *Chr.* gue & the Israelites often felt, because they
 28. 5. 6. forsook the Lord God of their fathers.
 1. *Lev* 26. Hunger and misery was prophesied unto
 26. *Deut.* them, that they should eat and not be
 28. 53. satisfied, that men and women should eat
 57. *1er.* their own children, and after births, and e-
 19. 9. very man eat the flesh of his friend, fathers
 1. *Ezek* 5. should eat their sons, and sons their fa-
 10. thers, when all things should lack in the
 1. *2 King* siege and stricthnes wherein their enemies
 6. 29. should inclose them: which extremities
 1. *Lam.* 2. God brought upon Israel in K. Iorams
 1. 12. daies, and after, when children and suck-
 1. *Lam.* 4. lings swooned in the streets, and gave up
 10. the ghost in their mothers bosome, for want
 1. *Lam* 2. of bread and drink; and of the hands of the
 20. pitifull women sod their own children for
 1. *Lev.* 26. their meat; and did eat their fruit, even of
 30. 21. children of a span long. The Lord threat-
 1. *Ec.* ned of destruction of their high places and
 images, and to cast their carkeffes on the
 bodies of their idols; & that his soul should
 abhor them; he would make their cities
 desolate, and bring their sanctuary to
 naught, and would not smel the savour of
 their sweet odours, but scatted them a-
 mong the Heathens, & draw the sword out
 after

after them: al which, with other like calamities came upon the idolaters, whose (7) dead bones were taken out of their graves and 2 Kings 23. 16.
 burned upon their polluted altars; and the 20.
 idolatrous Priests sacrificed upon them.
 Jerusalem the holy citie, was broken up, Jer. 12.
 and all the men of war fled: the house of 7. 13. 19
 the Lord, & al great houses burnt with fire: Kings captived in chains. Princes and nobles killed: the Lord trode under foot, all Lam. 1.
 the valiant men: Sion mourned, and there 15. 21.
 was none to comfort her: the beauty of Lam. 2.
 Israel was cast down from heaven to earth, 1. 3. 4.
 God cut off al the horn therefore in his fierce wrath, which he powred out like fire: x causing the feasts and Sabbath to x ver. 6, 7.
 bee forgotten in Sion, and despising in the indignation of his wrath, both King and Priest: forsaking his Altar, and abhorring his Sanctuary; so that peoples eyes y failed with tears, their bowls swelled, y ver. 11
 their liver was powred upon the earth: for x the Lord performed that which hee had x ver. 17
 purposed, and fulfilled his word determined, of old: doing that to Jerusalem (4) Ezk. 5.
 which hee never did before, neither 6.
 would doe any more the like, because of all their abominations: and death b Jer. 8. 3.
 was desired rather then life, of all the rest: 7. 29.
 due of that wicked family: for the Lord had rejected, and forsaken the generation of his wrath.

• Rom.

15.4

• Cor. 10

21.

• Heb. 10

31.

• 1 Cor. 16

27.

• 1 Cor. 10

15.21

• 1 Cor. 10

15.21

• 1 Cor. 10

15.21

• 1 Cor. 10

15.21

• 1 Cor. 10

15.21

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15.21

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• 1 Cor. 10

15.21

• 1 Cor. 10

15.21

• 1 Cor. 10

15.21

• 1 Cor. 10

15.21

my All these, and whatsoever else God threatened unto, or brought upon Israel, for their idolatries, are examples written for us, upon whom the ends of the world are come: that we should not sin like them, lest we be partakers of like punishments. It is a fearful thing to fall into the hands of the living God. For if we sin willingly, after that we have received the knowledge of the truth: there is left no more sacrifice for sins: but a fearful looking for of judgment, & a violent heat of fire which shall devour the adversaries.

• Pro 1.

22.23.

• Pro 1.

22.23.

• Pro 1.

22.23.

• Pro 1.

22.23.

• Pro 1.

22.23.

• Pro 1.

22.23.

• Pro 1.

22.23.

• Pro 1.

22.23.

• Pro 1.

22.23.

• Pro 1.

22.23.

• Pro 1.

22.23.

Wherefore, unto the children of men, thus saith the wisdom of God; O yee foolish how long will yee love foolishness and scorn: take pleasure in scorning, and love hate knowledge? Turn you at my correction, loe I powe out my minde unto you: & cause your eares to hearken unto wisdom, incline your hearts to understanding, seek her as silver, and search for her as for treasures, then shall you understand the fear of the Lord, and finde the knowledge of God, which will deliver you from the evil way, & from the flattery of the tongue of the strange woman. Desire not her beauty in your heart, neither let her take you with her ey-lids: keep your way far from her, and come not neer the dore of her house: lest you give your honour unto others, and your years

to the cruel; and mourn at your end, when
you have consumed your flesh and your
body. For k Surely her house tendeth
to death, her pathes unto the dead; all they
that goe unto her, return not again,
neither take they hold of the
waies of life. Children

keep, & your selves
from Idols.

Amen.

FINIS.